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ABSTRACT

This publication contains teacher developed units of study to teach secondary students about Nigerian history, government, geography, industry, and family life. The units are: Sources of Historical Information; History of Benin; Constitutions; Nigeria and the United States; Elections in Nigeria; Nigerian Diplomacy; and Family in Nigeria. Background information for the teacher and many student materials such as short readings, primary source selections, and maps are provided in the publication. However, to implement a few of the units' activities teachers must have access to commercially available print materials and media. Some examples of the activities in which students are involved follow. Students compare the Fundamental Rights section of the Nigerian Constitution with the Bill of Rights of the U.S. Constitution. Students read and discuss an excerpt from "The African Past" by Basil Davidson. Many activities require students to utilize data collected from various primary sources to reconstruct certain periods of history and the social aspects of those periods. One activity involves students in role playing the four major political parties of Nigeria. Another simulation provides students with a view of the problems and opportunities which Nigeria has in international relations. Family life is studied through readings and role playing. Students also view and discuss films and filmstrips. (Author/RM)

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NIGERIA

**Teaching Plans and Materials
for Secondary Teachers and Students**

Nigerian Curriculum Development Project
College of Education
University of Kentucky

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"A person who has not visited other villages
will think only mother's cooking is sweet."

African proverb

TABLE OF CONTENTS

Introduction	1
Basic Bibliography	3
Maps and Graphs	4
History	23
Government	65
Family and Industry	142

INTRODUCTION

In 1964 the editor of this handbook developed a six-week unit on Nigeria for an innovative tenth grade course, "Man and Culture," at a prominent northern Ohio high school. The unit focused on history and politics and proposed to break down the stereotypes students generally held on Africa. In 1975 and 1976 the editor taught a unit focusing on the Yorubas of Nigeria to two different classes, one in a suburban Ohio alternative school and the other in a Kentucky county high school. This time the emphasis was on learning about a culture through the inside perspective of newspapers, literature, artifacts and especially Nigerians themselves. Again an underlying purpose was to break down the stereotypes. The units "worked." Wrote one Kentucky student: "Everything that I learned I could not possibly write on paper, for the pure facts about a culture are not all that one learns. What may be most important of all is the image that one obtains from his fellow man." Wrote another: "Learning the similarities of these people and ourselves does indeed teach us something. It shows none of us are strange."

However, both units described above were used in special circumstances and developed by a person with a graduate degree in African studies and four years experience living and teaching in West Africa. In ordinary circumstances teachers and students do not teach and learn about Africa, much less Nigeria. Thus, a new challenge emerged. Could teachers learn enough about Nigeria to develop their own materials and activities which could then be infused into their ongoing curriculum? They could and did. "They" were an extraordinarily committed group of central Kentucky teachers who formed the Nigerian Curriculum Development Project and took two three-hour courses "Learning and Teaching about Nigeria," and "Curriculum Development about Nigeria for Kentucky." This handbook is the collection of the secondary teachers' work.

Why Nigeria? The decision to focus on Nigeria was made for the following reasons: 1) It seems important to use one nation in a continent as diverse as Africa. Many Americans mistakenly think of Africa as a country rather than as a continent of many nations; 2) as a third world superpower, Nigeria is an obvious African nation to be studied. One out of four Africans is a Nigerian. Nigeria is the second largest exporter of oil to the U.S. and a growing market for our products and technology. It also influences our foreign policy toward southern Africa; 3) Nigeria has a long rich history and diverse ethnic groups. Some black Americans include the Nigeria past in their heritage; and 4) Nigeria has endured and recovered from a civil war and just began implementing a new constitution influenced by the American political system.

The Nigeria Project teachers decided to develop materials and activities which they could use in their own classrooms, since at the secondary level there are no courses in which a Nigeria unit is usually possible; they decided to make their materials and activities illustrative (Nigeria maps for a maps skills unit, history of Benin for roots of Americans unit) or comparative (Nigerian constitution or elections). There are obviously many more possible activities of both types. The approach could also be used with other nations.

Sadly, student perceptions of Africa have not changed much over more than 15 years and materials to counteract those perceptions are still rare. In 1964 a survey of 400 high school sophomores found 56% agreed with the statement "Africa is a jungle-ridden continent where wild animals roam," while 53% of the students agreed with the statement "An African has a larger jaw than we do; this is a characteristic of primitive man." In 1979 when a class of ninth graders was asked for words they associated with Africa, "tigers" (which live in India) and "jungle" and "primitive" were mentioned almost immediately. Susan Hall's reports for the African-American Institute, Africa in U.S. Educational Materials (1977) and Africa in U.S. Schools (1978) confirm that Africa continues to be misrepresented in materials and considered unimportant in schools.

This handbook, then, is offered as one antidote to patronizing attitudes, incorrect information, and lack of good materials. It is also offered with the hope that the activities herein will inspire teacher use and change some student and teacher preceptions.

Special thanks go to the following persons for crucial assistance: Dr. Isawa Elaigwu, now at Ahmadu Bello University, Dr. David Jester, Georgetown College, Dr. James Omatseye, now at University of Benin, and Johnson Toritsemotse, University of Kentucky. Finally, the patient and persistent typist, Ellen Hume, deserves acknowledgement.

Angene H. Wilson
University of Kentucky
January 1980

Basic Bibliography

Achebe, Chinua. Things Fall Apart, No Longer at Ease, Arrow of God, and Man of the People. Fawcett paperbacks. Novels by leading Nigerian and African writer. The first is a classic which has been translated into many other languages. Among many other authors Cyprian Ekwensi and Wole Soyinka are particularly well-known. A list of African literature in the paperback African Writers series can be obtained from Heinemann Educational Books, 4 Front Street, Exeter, N.H. 03833.

Arnold, Guy. Modern Nigeria. London: Longman, 1977. Paperback. In depth study of first 15 years of independence, including political economic and social aspects.

Crowder, Michael. The Story of Nigeria. Faber and Faber, 1977. Paperback. A detailed history of Nigeria from ancient Nok culture to present.

West Africa. Overseas Newspapers Ltd. 9 New Fetter Lane, London, E 14, England. Weekly. Political, economic, and social developments. Book reviews, poetry, dateline. Excellent current source. University libraries will have, others might subscribe.

Nigerian newspapers. Old ones are available from university libraries, Nigerian students and the Nigerian Embassy, 2201 M Street, N.W., Washington, D.C. 20037.

MAPS AND GRAPHS

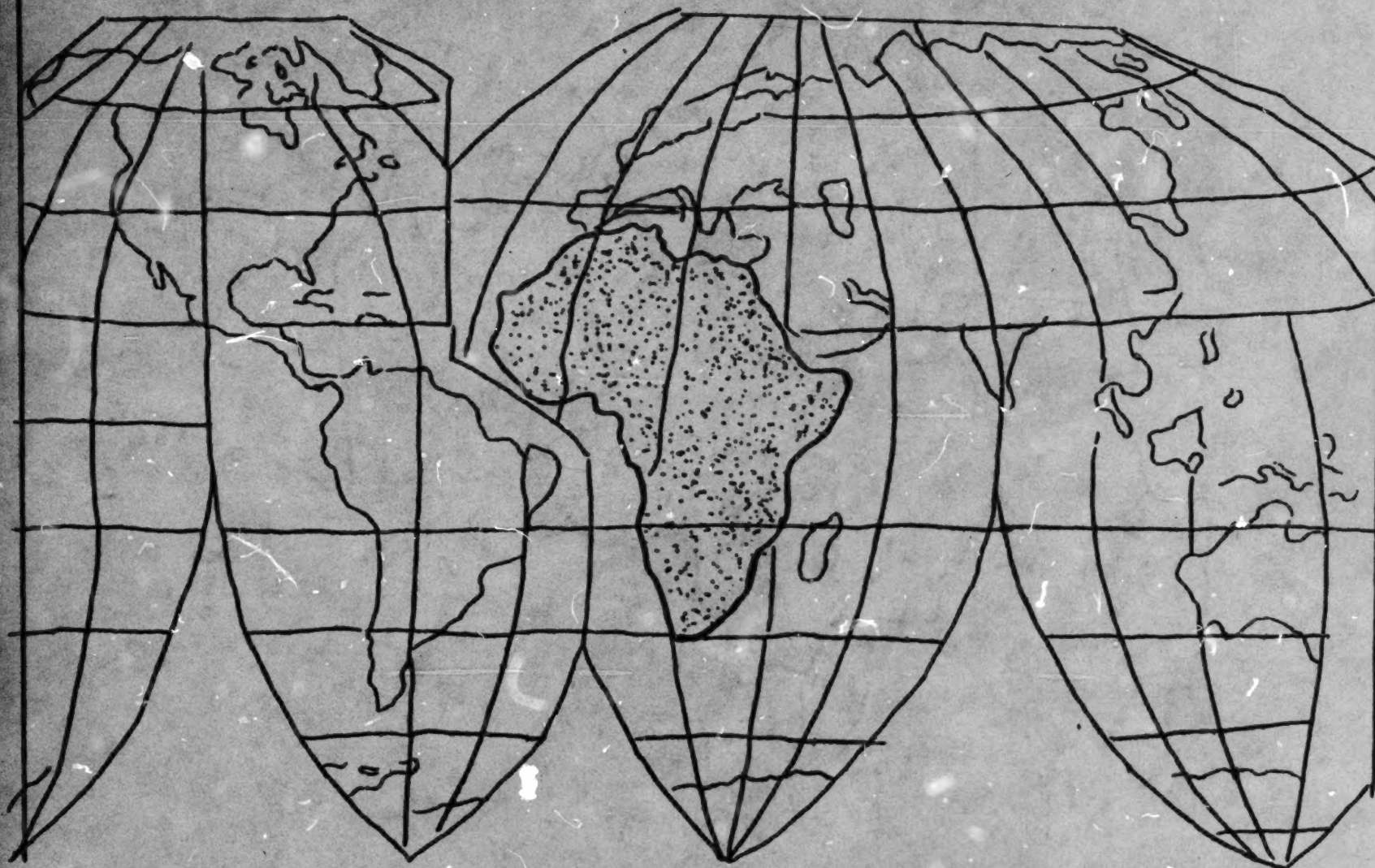
by Roszaly Mack
and Alyce Sterling

The African scholar Ali Mazrui suggested in a 1979 BBC lecture series that perhaps world maps and globes should be turned upside down. Why should north be up? Not only does the traditional map have Europe and North America at the top, but the Mercator projection distorts relative size as well.

SUGGESTIONS FOR USING AND SUPPLEMENTING MAPS AND GRAPHS

1. You may want to begin with the maps of Africa in the world and of Africa, eliciting student hypotheses and knowledge about relative sizes and relation in space of continents, about neighbors and about surrounding bodies of water of Africa. Rand McNally has good wall maps of Africa.
2. When you focus on Nigeria, a brief introduction using basic facts is one first step. Another would be to borrow the Nigeria slide set (20 slides) from the Project and let students make a list of hypotheses about Nigeria from them. For example, one picture taken at a lorry park or "truck stop" shows VW bus, a truck, a bicycle, and a woman carrying a load on her head.
3. Students may enjoy learning states and capitals (blank map is included) and doing Twister game (developed by Lynn Brackman) in which blank map is drawn on large sheet of vinyl and then put on floor. Slips of paper with names of states should be placed in hat. Two teams may be formed or small group can play. Each player draws four names and must place hand or foot on each to gain point.
4. When discussing Nigerian vegetation, natural resources, and agriculture, comparisons can be made to the United States. Students could also make comparative maps of their own state. The Picture Packet from Nigeria 1977 Yearbook, available from the Project, would be helpful in identifying crops.
5. The graph on Nigeria's labor force could be used in connection with the activities on industry later in the handbook.
6. Tie dyeing and making an ayo game (see elementary handbook) would be possible craft projects.
7. Students may want to discover more about Nigerian oil, e.g. what kind it is, what American companies are involved in exploring and buying, what the current price is, how the percentage has changed since Iranian crisis (figures here are 1979).

LOCATING AFRICA ON THE WORLD MAP



10

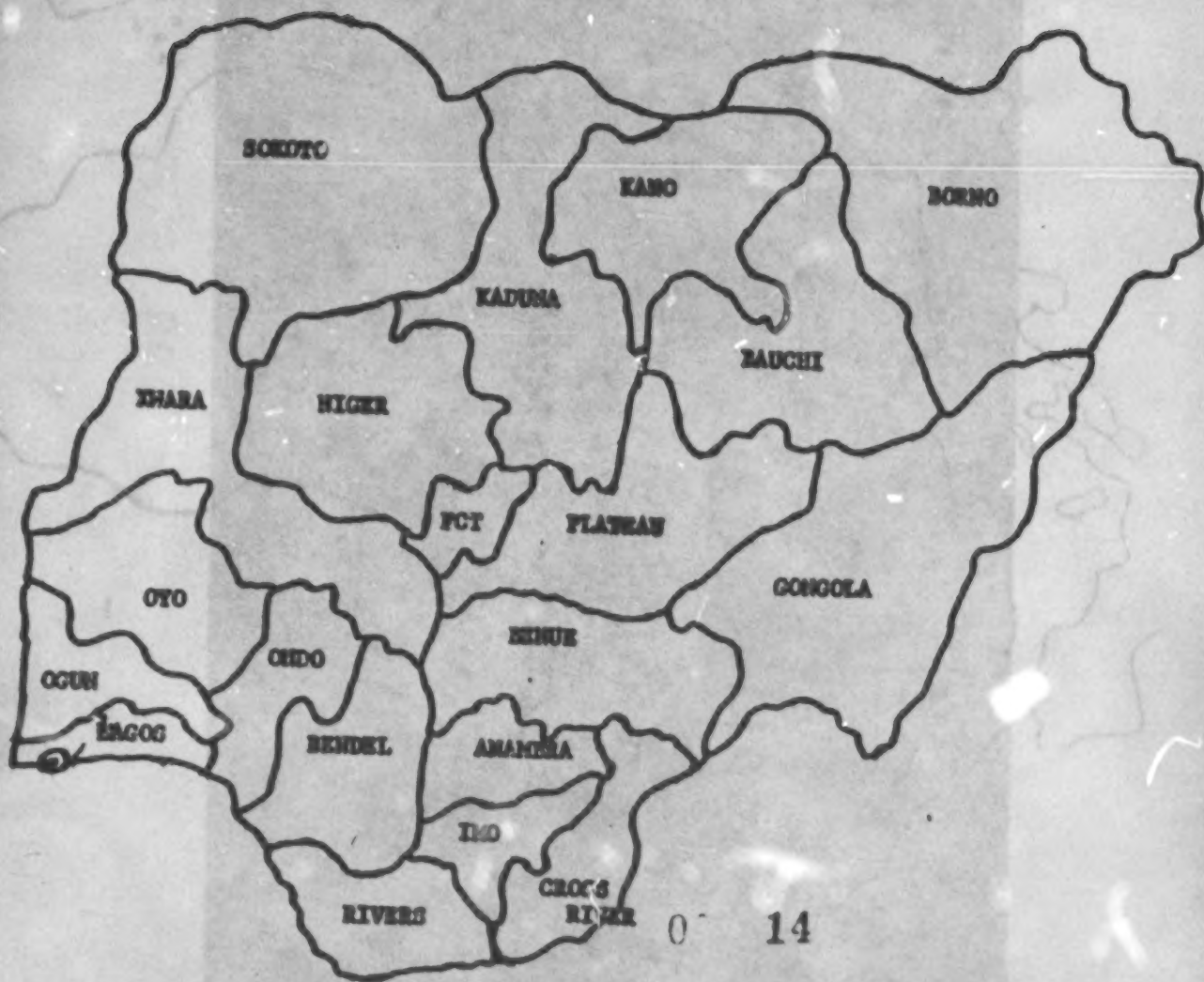
11



AFRICA



THE NINETEEN STATES OF NIGERIA

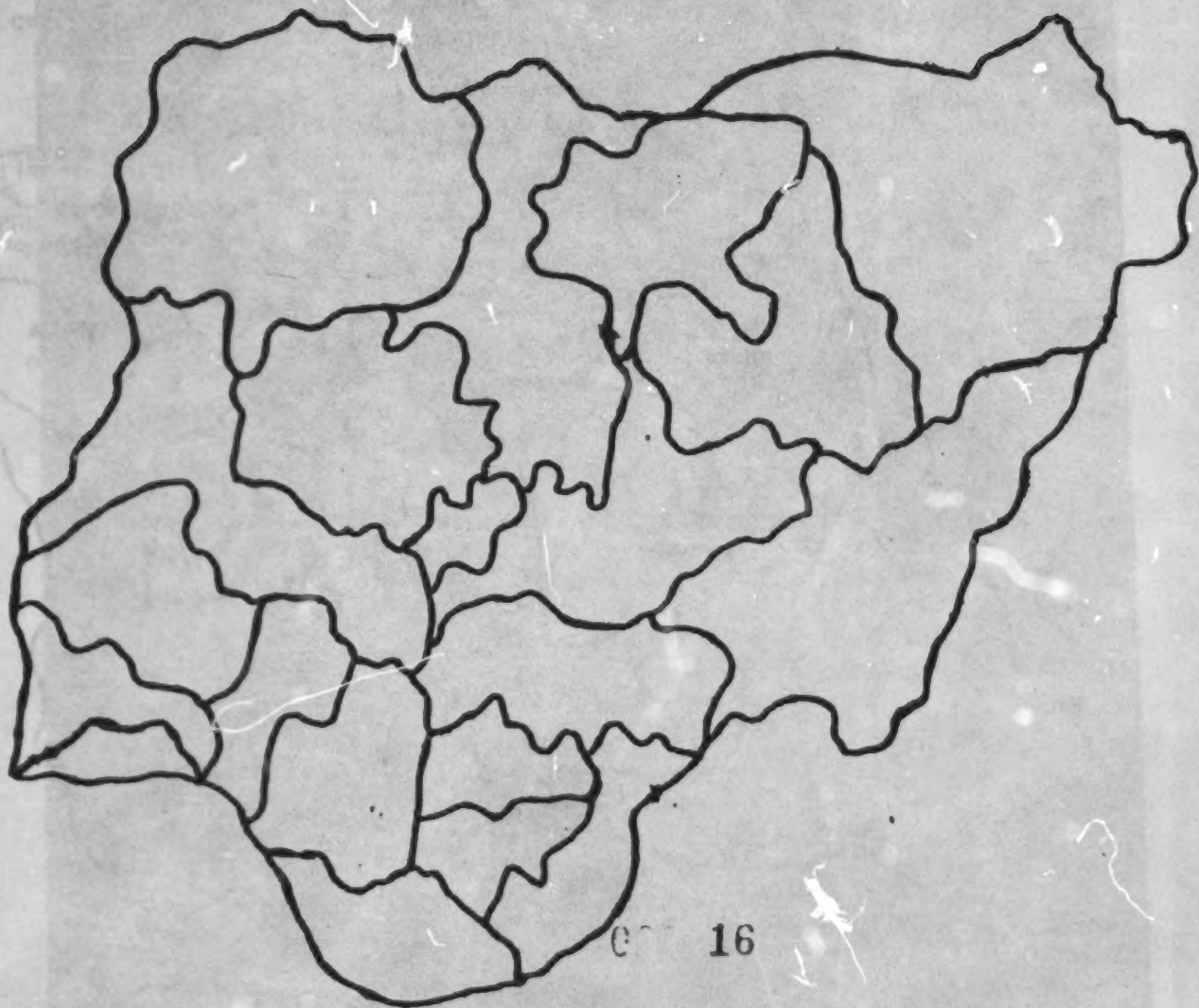




*Means State Capitals

FCT...Federal Capital Territory

NIGERIA



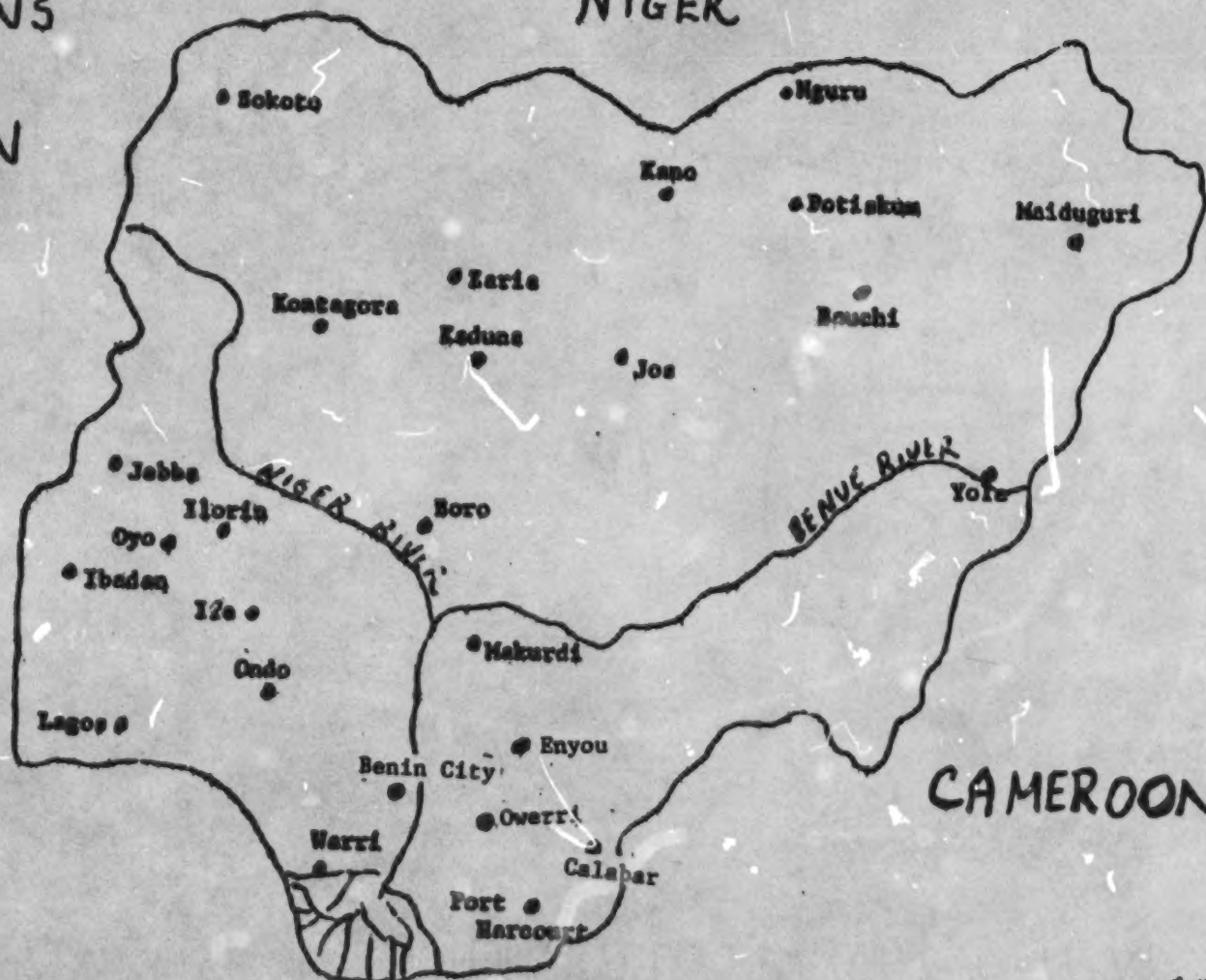
PRINCIPAL CITIES

-AND-
TOWNS

BENIN

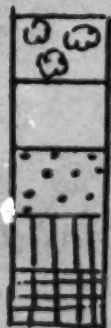
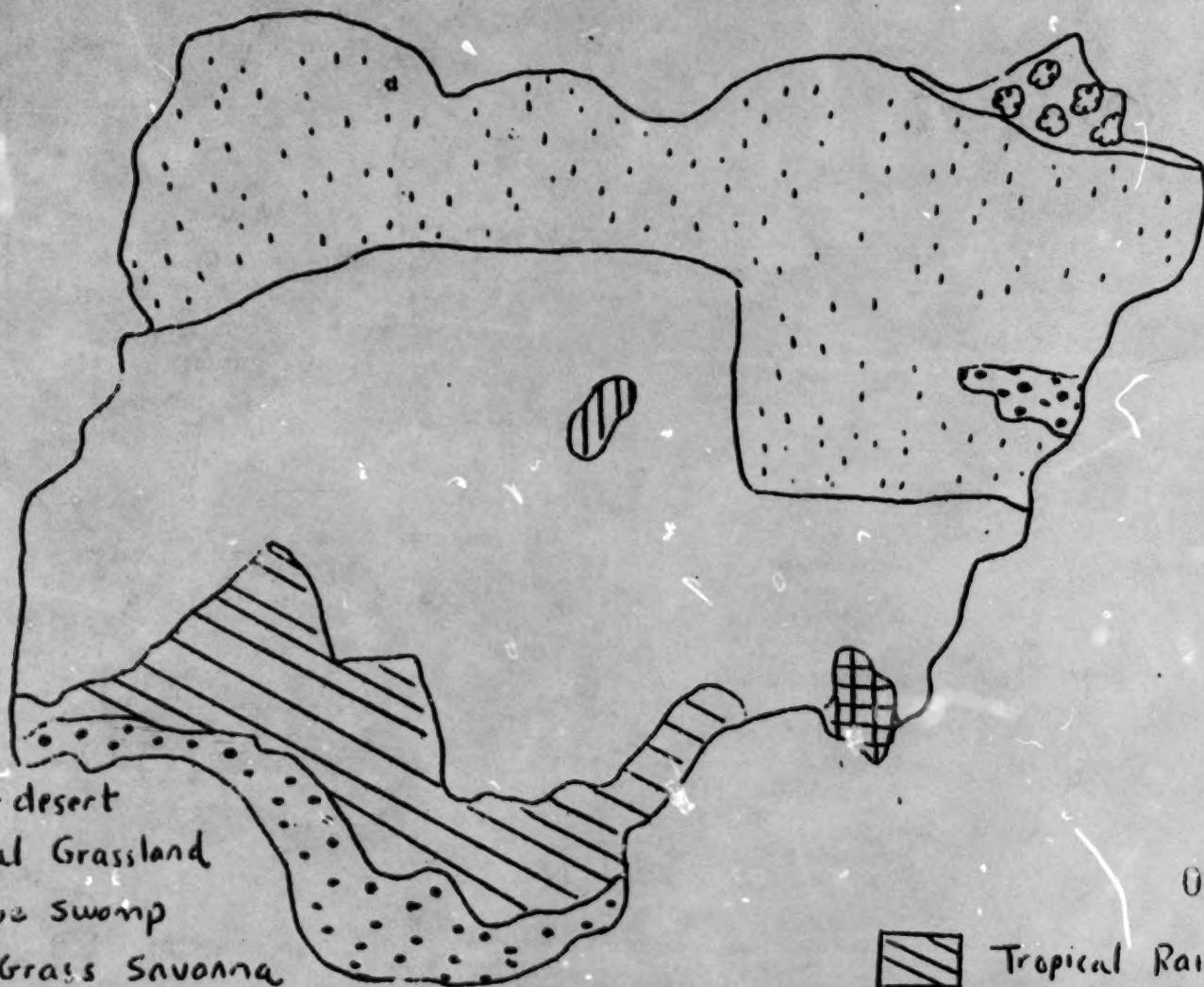
NIGER

CHAD



-12-

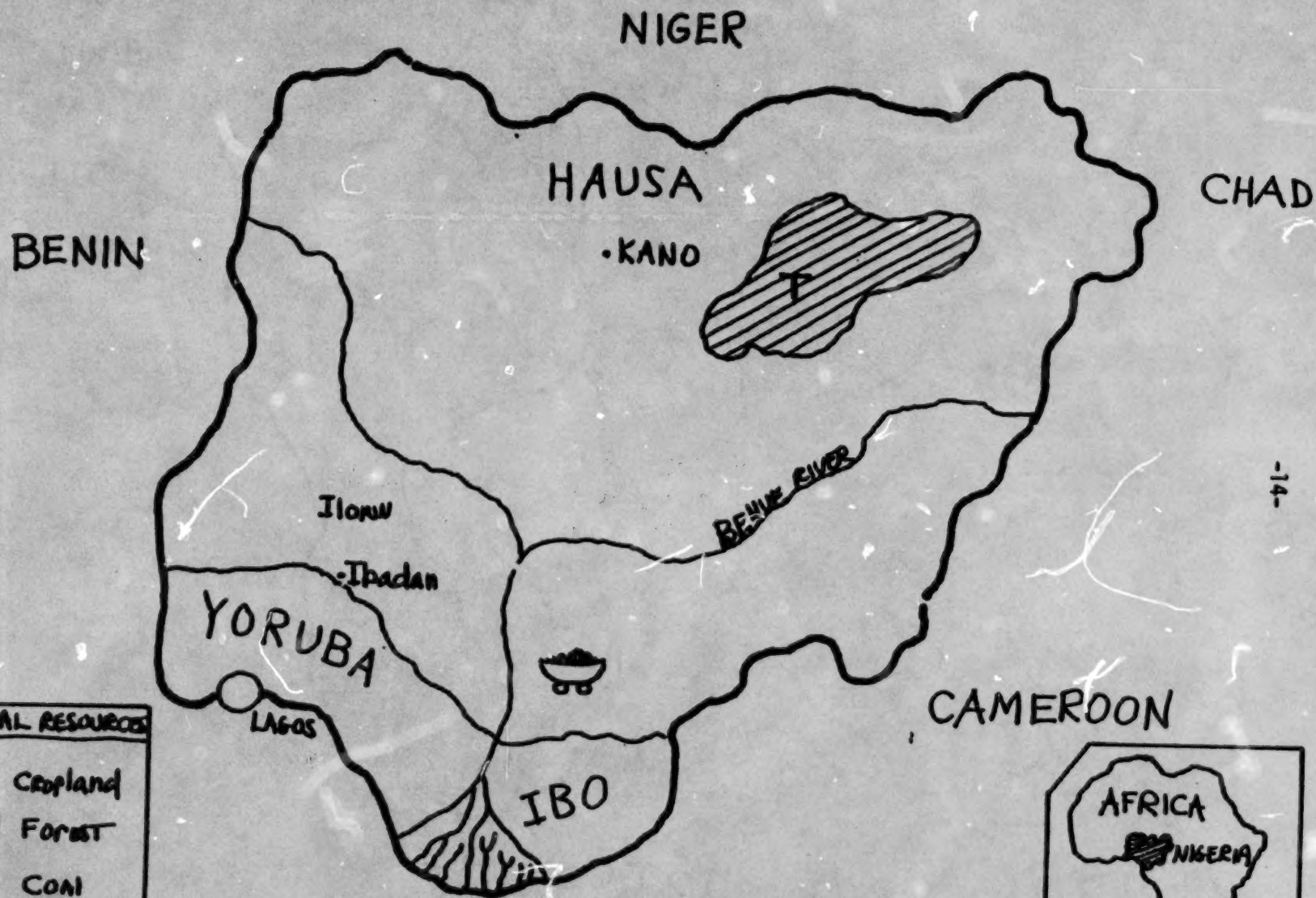
NATURAL VEGETATION



Semi-desert
Tropical Grassland
Mangrove Swamp
Short Grass Savanna
Temperate & Mountain Grassland

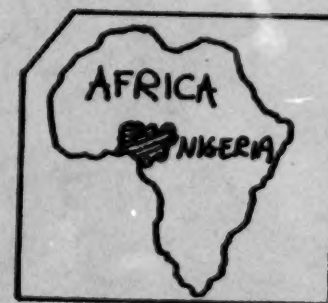


Tropical Rain Forest
Tropical Grassland /
Savanna with Short
Grass

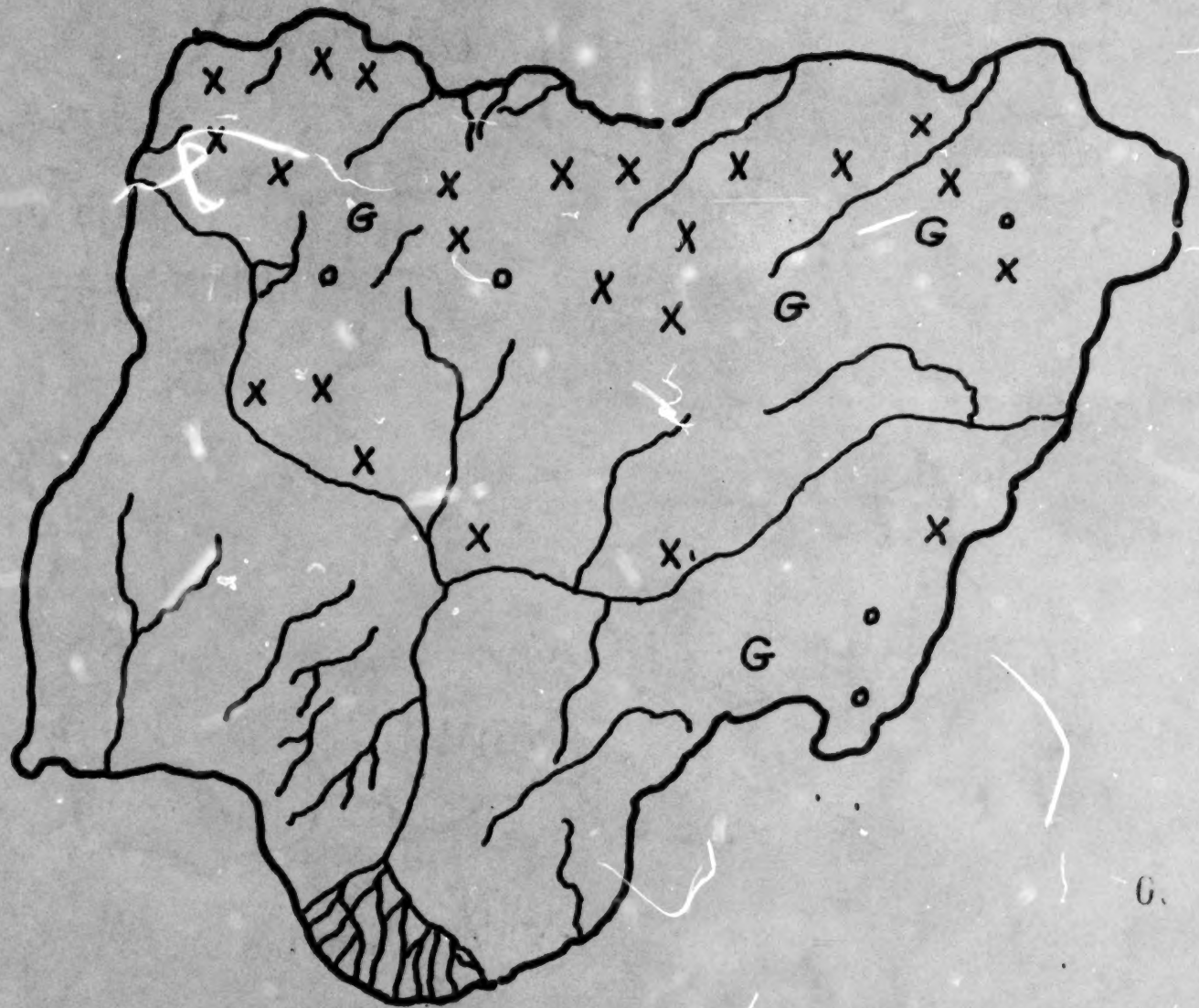


-14-

NATURAL RESOURCES	
	Cropland
	Forest
	Coal
	Tin



LIVESTOCK IN NIGERIA



LIVESTOCK

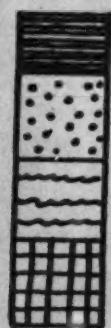
X = cattle

o = sheep

G = Goats

NIGERIA'S CROPS (I)

"CASH CROPS"

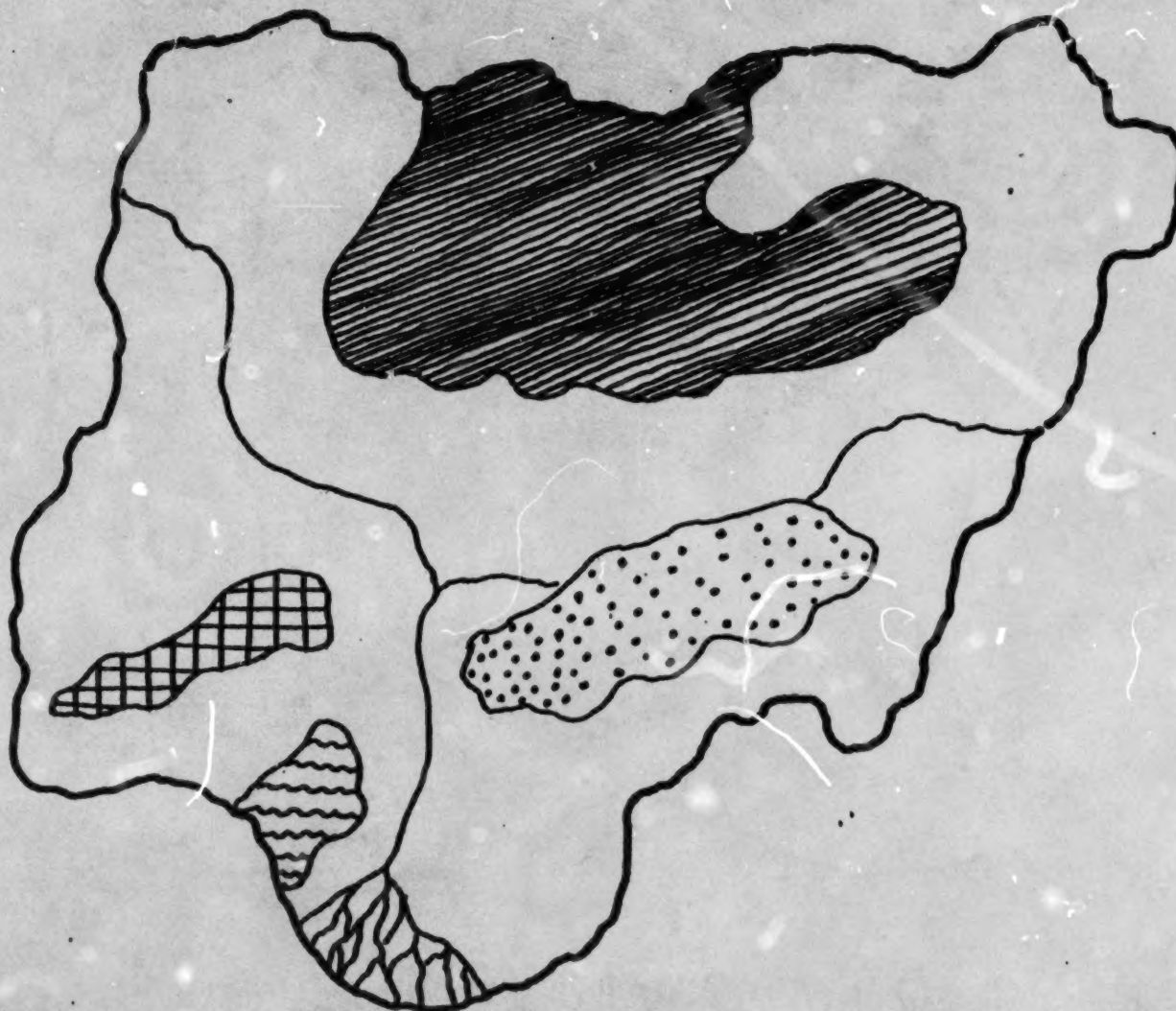


Cotton

Cocoa

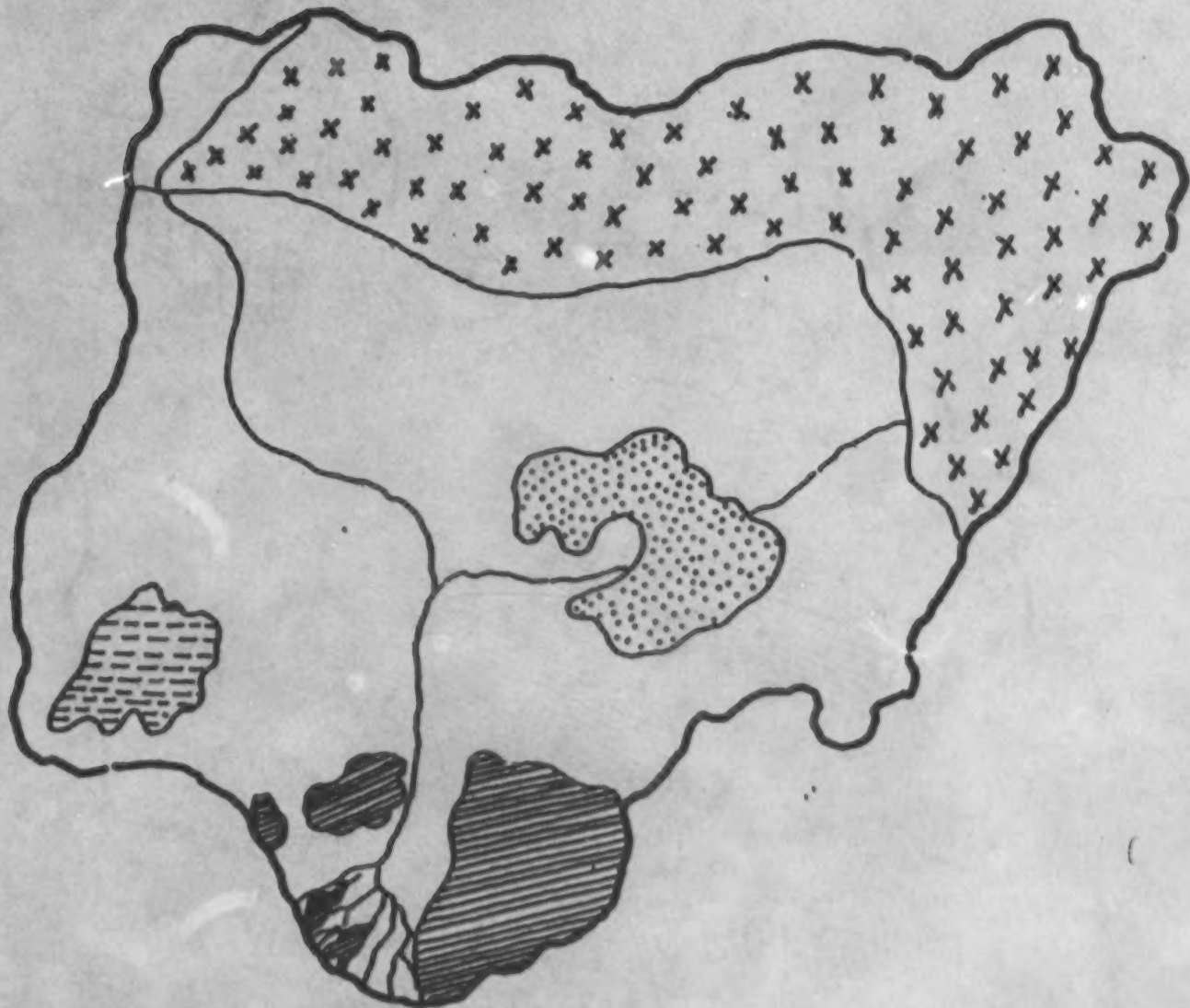
Rubber

Benniseed

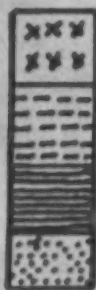


-16-

NIGERIA'S CROPS (II)



CASH CROPS

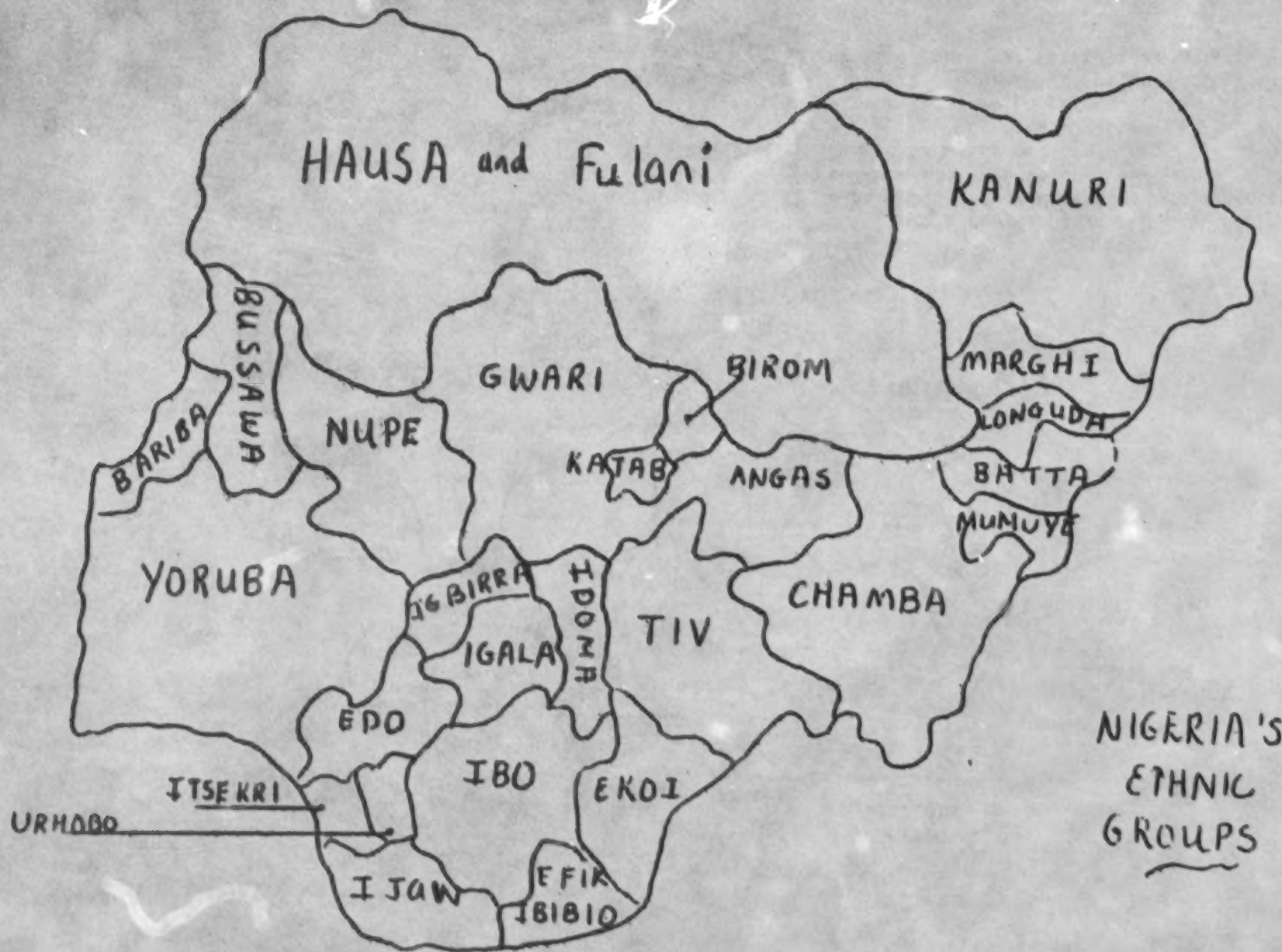


Groundnuts

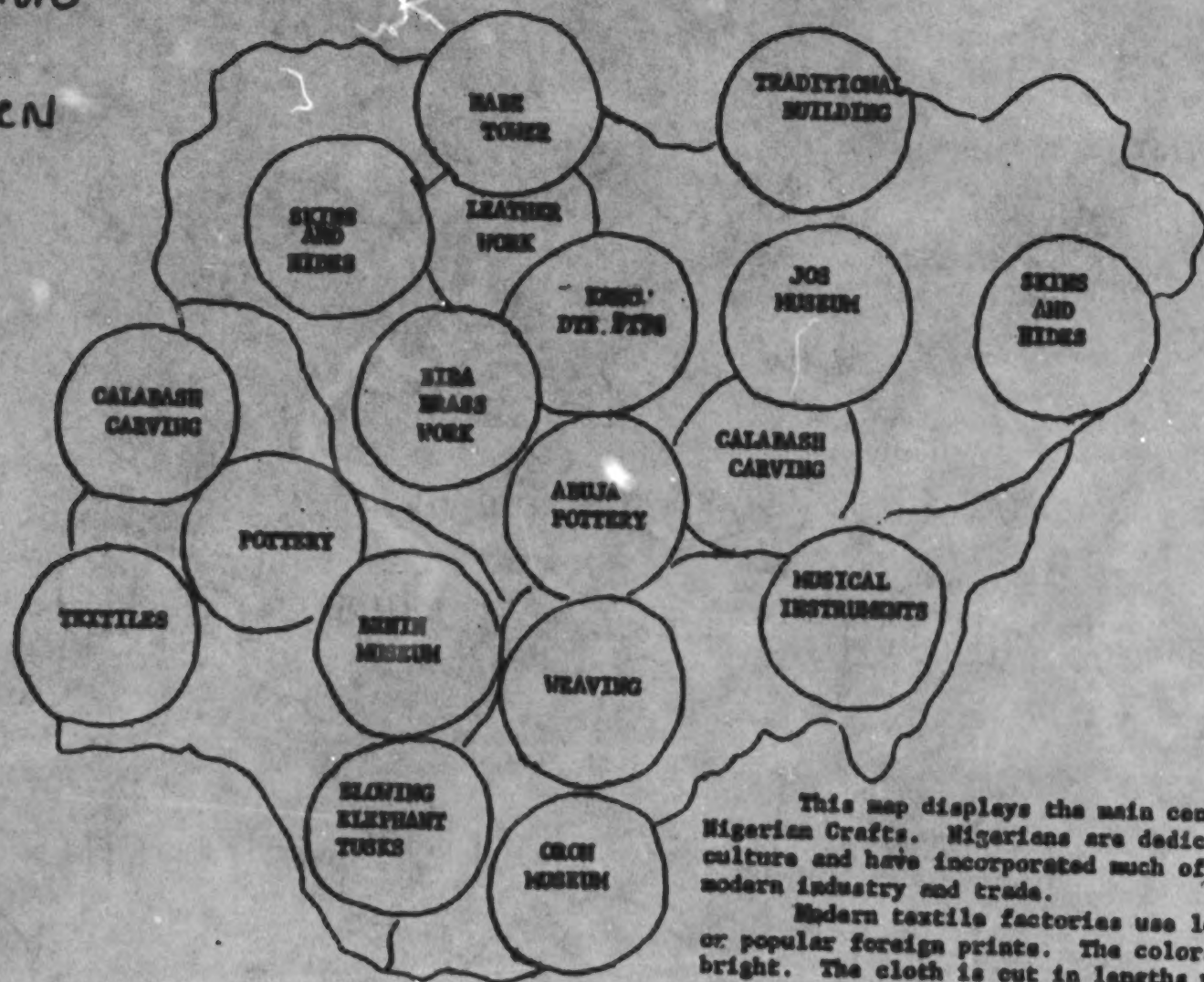
Kola

Palm Oil

Soya Beans



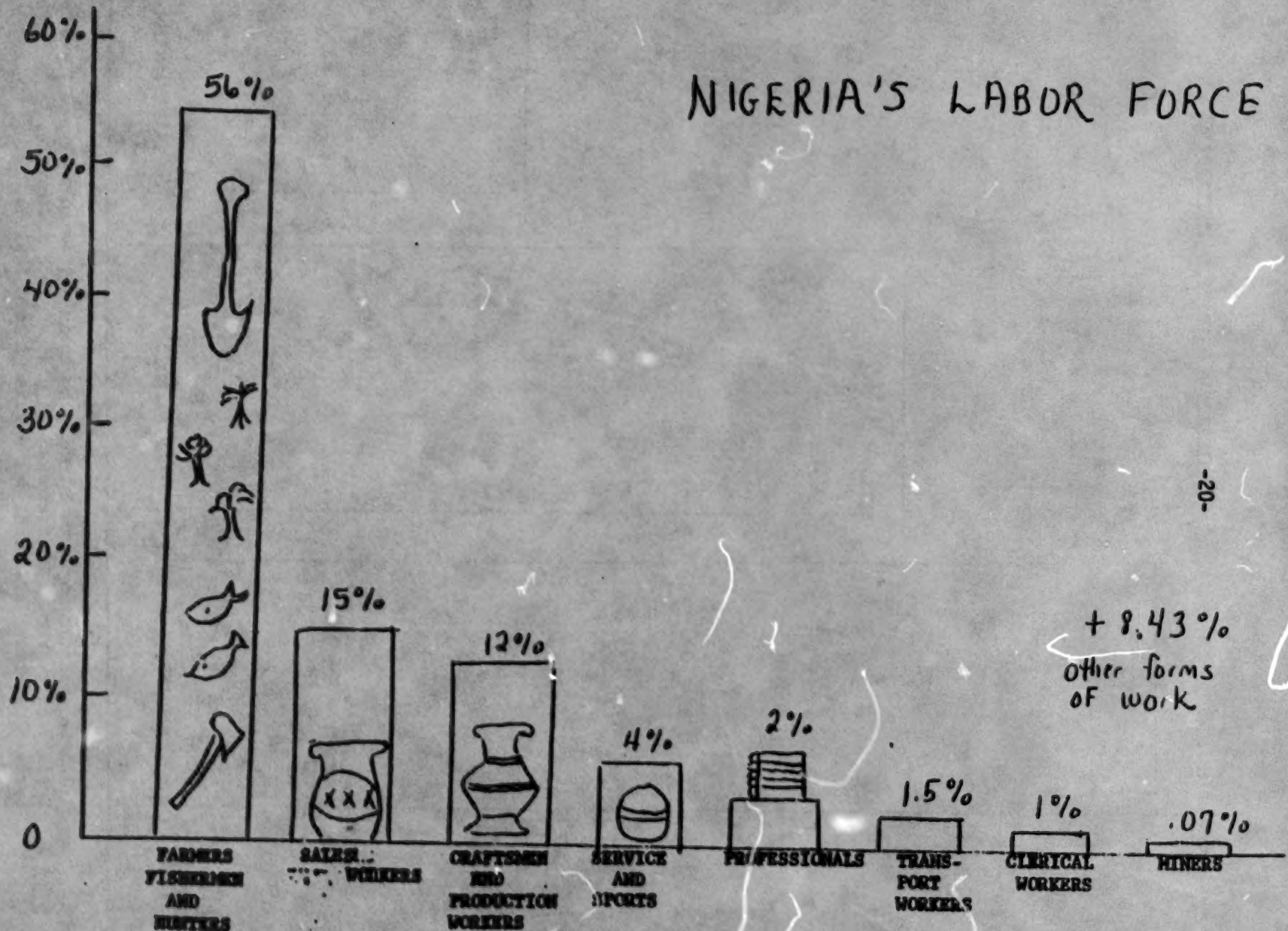
A Nation of Craftsmen



This map displays the main centers of Nigerian Crafts. Nigerians are dedicated to their culture and have incorporated much of it into modern industry and trade.

Modern textile factories use locally designed or popular foreign prints. The colors are usually bright. The cloth is cut in lengths which the customer then tailors to his needs.

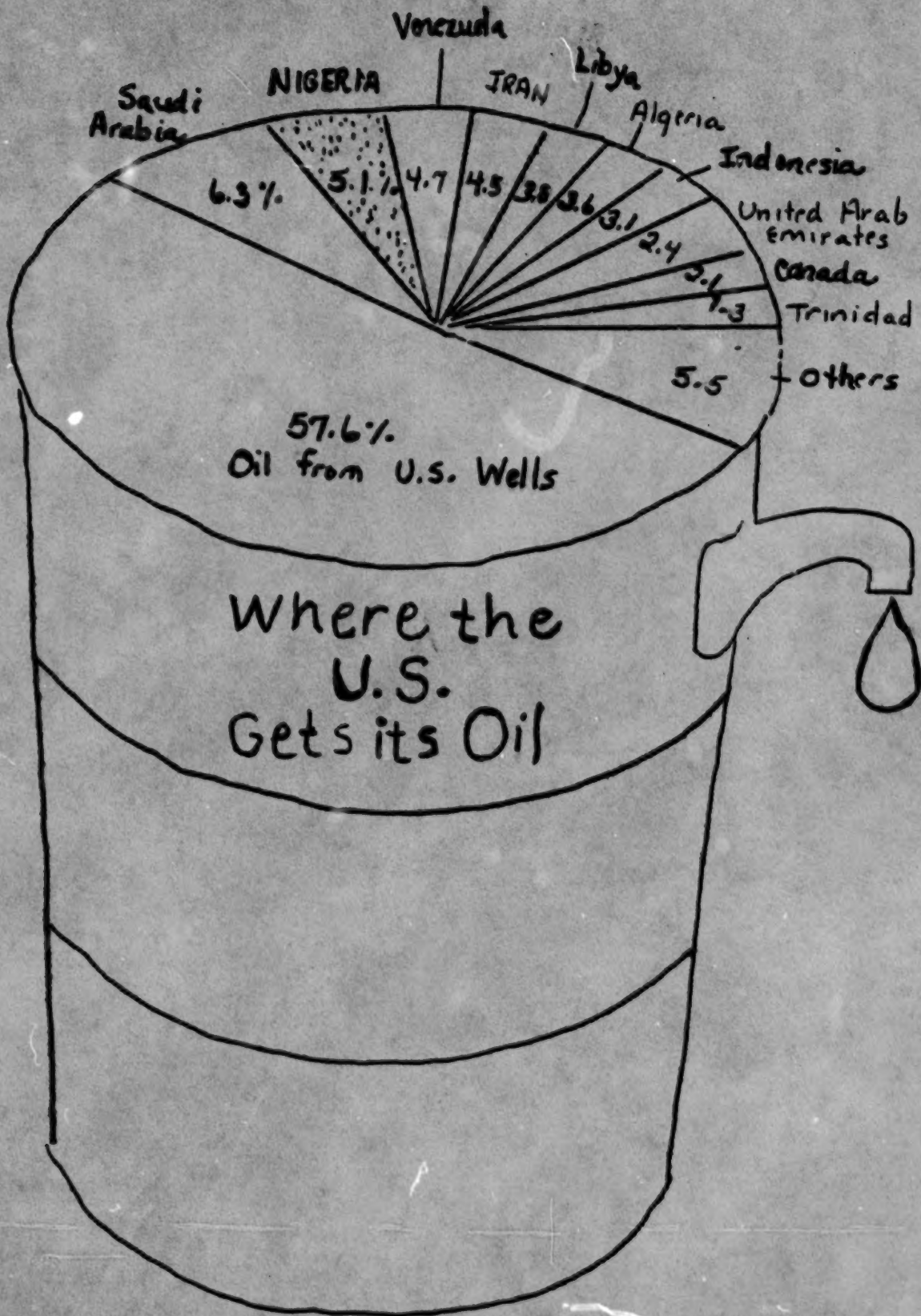
NIGERIA'S LABOR FORCE



NIGERIA'S RELIGIOUS AFFILIATION



Islam is experiencing a more rapid growth in Africa than Christianity, though Christianity is divided into different sects. Nigerian Christians are divided into Catholics, Protestants, and new independent churches.



HISTORY

by Wendy Eisenberg
and Judith Wiseman

"Out of Africa comes
something always new."

Ancient Greek saying
quoted by Pliny



SOURCES OF HISTORICAL INFORMATION: NIGERIA

AREAS OF STUDY:

World History
Social Studies

Anthropology
Historiography

OBJECTIVE

The purpose of this study is twofold: firstly, to acquaint students with the various sources of historical information, and secondly, to acquaint the students with some of Nigeria's past civilizations and thus her heritage and legacy. Specifically, students should be able to utilize data collected from various primary sources to reconstruct certain periods of history and the social aspects of those periods.

SUGGESTIONS FOR THE TEACHER:

This material can be used in a variety of ways. For example, students could compare the archeological discoveries in North America with those in Nigeria. They could also compare oral traditions, considering what is legend and what is fact? They might try to find examples in our written histories where we have distorted facts or perhaps interpreted events in the light of our own prejudices as the ancient writers of Nigeria did. They could compare American folklore and what these tales tell us about the times. Students could work for the most part on their own with a study guide developed by the teacher or the teacher could use a lecture-discussion method, giving the students an introduction and guidelines and allowing them time to read on their own.

MATERIALS:

1. Background information for teacher on the Nok Culture, Yorubaland, Kanem-Bornu and Hausaland.
2. Primary Sources: photographs of terra cottas.
3. Primary Sources: Oral Traditions: "The Land of Oduduwa."
4. Primary Sources: Written Records: "History of Idris Alooma", "Yaji's Revenge," "The Islamization of Kano" and "An Epistle on Kingship."
5. Map of Kanem-Bornu

The source of the primary sources and a highly recommended book is The Horizon History of Africa, American Heritage, 1971.

ARCHAEOLOGY

Archaeology, roughly translated from Greek means "the study of what is old." Today it has come to mean the study of ruins and other material remains of the past. Archaeologists excavate sites where ancient towns existed, looking for clues which might tell them something about the people who lived there. By studying the foundations of cities, tools, pottery, jewelry, weapons and other artifacts, even skeletal remains, an archaeologist can discover a great deal about the past.

NOK CULTURE

(c. 900 B.C. - 200 A.D.)

Archaeologists have been excavating in various parts of Africa for quite some time but archaeology is a relatively new study in Nigeria. It has already proven to be an invaluable aid in discovering Nigeria's past, however.

One of the most valuable "finds" from archaeological excavations in Nigeria has been the discovery of the Nok Culture, which was named after a village on the Jos Plateau of Northern Nigeria.

The Nok Culture was a late Stone Age, early Iron Age way of life. The Nok people were mainly agriculturalists. However it is known that they kept cattle and were interested in other animals. They were also fond of ornaments, and the main evidence for West Africa's early use of iron comes from this area. The Nok people began using iron more than two thousand years ago. At one site an iron-smelting furnace as well as stone and iron tools, was found.

The Nok people were also skillful in making figures out of baked clay. In the course of their excavation, archaeologists have discovered some remarkable terra cotta heads of men and animals which were of a high technical standard and are considered to be works of art.

NOK TERRA COTTAS



ORAL TRADITION

In many societies where there was no written language certain members of the community were chosen to memorize and recite the history of their people, or at least their rulers. (In some kingdoms the punishment was death if an individual made a mistake in his recitation!) In turn these people were then expected to pass their knowledge on to their sons or chosen successors. For example, an oral historian was always retained by the Oba (ruler) in a Yoruba Court to recite the dynastic lists.

These oral histories, e.g. poetry, tales, commentaries, genealogy, lists, legends, etc., are of great value, especially where no written history exists, but they cannot always be accepted as accurate. Many historical traditions have been distorted, sometimes deliberately, for political reasons, sometimes because heroic stories generally become exaggerated or perhaps because memories tend to fade. (Although, where individuals were put to death if they made a mistake their memories were less likely to fail!) Many times, to make memorization a little easier, history was compacted, e.g. a king who did not accomplish much was simply left out. Many legends become mixed up with fact. Thus, while historical oral traditions tell us a great deal and should not be ignored, fact needs to be separated from fiction.

YORUBALAND

The early history of the Yoruba states of Ife, Oyo and Benin is known only through legends and oral tradition. There are several traditions regarding the beginning of life. The most common of these states that the god Olorun sent his son Oduduwa down a chain to Earth, which was covered with water. Oduduwa carried with him a handful of dirt, a cockerel and a palm nut. He scattered the dirt over the water and the cockerel scratched it, so that it became the land on which the palm tree grew. The palm tree produced sixteen branches which represented the sixteen crownheads of Yorubaland.

What historical truth lies behind these legends? The oral traditions of the Yoruba indicate the arrival of strangers who either invaded or settled in Yorubaland, at Ile-Ife. They merged with the people who had already been there for quite some time, since as early as the Stone Age, and who were possibly related to the Nok people. There is, of course, speculation as to where these strangers came from. Some Yoruba legends say Arabia, but it is more likely they came from the Western Sudan. Nonetheless, these Yoruba legends indicate that new political ideas and administrative methods were introduced by these new rulers.

There is little known for certain about the early history of these states, since much of it is wrapped up in legend. Yet, there is evidence which indicates that the ancient states of Ife, Oyo and Benin were complex societies, with well developed administrative systems, elaborate rituals, and great technical skills. Much of the evidence lies in their sculptures of bronze and terra cotta which have survived the passage of time. Ife, Oyo and Benin are also important because they were purely African states who developed into highly complex states long before contact with Islam or the Europeans.

THE LAND OF ODUDUWA

*The first sizable kingdoms to develop in the area southeast of Ghana and Mali were the Yoruba states of Ife, Oyo, and Benin. Today the Yoruba peoples form the dominant stock in Nigeria's western region; they are also found in its northern region, as well as in Dahomey and northern Togo. They share a common culture, language, and belief in their descent from a common ancestor, Oduduwá, the first ruler of Ife. Although the Yoruba have many different creation myths, all describe Ife as the cradle of their culture and the center of the world. The version excerpted below is told by E. Bolaji Idun, who teaches at University College in Ibadan, Nigeria.**

The King of Ife-Ife is regarded by most of the Yoruba as the Father of the race as



Manager of Death, a Benin bronze plaque

*Dahomey is now called the Republic of Benin.

**The University College in Ibadan is now the University of Ibadan.

well as their spiritual leader. It is generally believed that he derives his status from Oduduwá whom the Yoruba believe to be their original ancestor and a priest-king of Ife-Ife. There is traditional evidence that in the ancient days, the priest-king of Ife-Ife was the one in whom resided all authority, religious and secular, and that he held a pontifical sway over all. Even after the scepter had branched off and part-authority went to Oyo and elsewhere, the Yoruba continue to look upon Ife-Ife as "the Home," the unique, sacred spot which was the source and fountain of all . . .

We shall now proceed to tell the story of the creation of the earth and its fullness. What is now our earth was once a watery, marshy waste. Up above was the skyey heaven which was the abode of Olodumare [the Supreme Being] and the divinities, with some other beings. The watery waste constituted, in a way, the sporting place for those dwellers above. Upon it they used to descend by strands of spider's web which also formed bridges by which they walked over it. Some of them came down from time to time for the purpose of hunting.

What moved Olodumare to think of creating the solid earth, no one knows. However, He conceived the idea and at once carried it into effect. He summoned Orisa-nla, the arch-divinity, to His presence and charged him with the duty: for material, He gave him a leaf packet of loose earth (some say that the loose earth was in a snail's shell), and for tools a five-toed hen and a pigeon.

When Orisa-nla arrived, he threw the loose earth on a suitable spot on the watery waste. Then he let loose the hen and the pigeon; and these immediately began the work of scattering and spreading the loose earth. This they did until a great portion of the waste was covered. When enough of it had been covered, Orisa-nla went back and reported to Olodumare that the work had been accomplished. Whereupon, Olodumare dispatched the chameleon to go down and inspect what had been done. The

chameleon, it must be noted, was chosen on the merit of the extraordinary carefulness and delicacy with which it moves about, and the still more extraordinary way in which it can take in any situation immediately. From the first visit, the chameleon took back the report that although the earth was indeed wide enough, it was not yet sufficiently dry for any further operation; from the second visit, however, it returned with the cheering report that it was both "wide enough" and sufficiently dry.

The sacred spot where the work began, was named *ife*—"That which is wide," from the Yoruba word *fe*, meaning "to be wide." And that, according to the tradition, was how *ife*, the Holy City of the Yoruba, got its name. The prefix *ile* [meaning "house"] was added much later on to signify that it was the original home of all and to distinguish it from the other towns called *ife* which have come into existence as a result of migrations.

The creation of the earth was completed in four days; the fifth day was therefore set apart for the worship of the Deity and for rest. When *Olodumare* was satisfied that the work had indeed been accomplished, He sent *Orisa-ala* back to equip and embellish the earth. This time, He sent *Osuamila* to accompany him and be his counselor. To *Orisa-ala*, *Olodumare* handed the primeval *Igi Ope* (Palm Tree). This he was to plant—its juice would give drink, its seed would give oil as well as kernels for food. He gave him also three other trees which were full of sap. These were *Iro* (Silk Rubber Tree), *Awun* (Whiterwood), and *Dada*. These also were to be planted and propagated: their juices would give drink. For as yet, there was no rain upon the earth. The original hen and pigeon which had been used in spreading the loose earth should now increase and multiply and provide meat for the dwellers on earth.

Orisa-ala came down and did as he was told. When all was ready, *Osuamila*, one of the beings who had been prepared beforehand, was commissioned to lead a

party of those beings down to the earth. He brought them down as he was instructed and those became the nucleus of the human occupation of the earth.

When the affairs of the earth had been running for some time and its inhabitants were multiplying, it was discovered that there was not enough water for use. Therefore, *Orisa-ala* appealed to *Olodumare* and, as a result, rain began to fall upon the earth.

Orisa-ala was assigned another special job. He was the "creator" of human physical features for the future. It is not clear from the oral traditions when he first began to do the work. However, he got the job; and his allotted duty was thenceforth to mould man's physical form from the dust of the earth. He thus became the sculptor-divinity. But the right to give life *Olodumare* reserved to Himself alone for ever. . . .

The word [*olodumare*] is said to be a contraction of the phrase-name *Olodu-omo-ere*—"Olodu, the offspring of the boa." This suggestion is based upon a myth which derives from the natural phenomenon of the rainbow. The Yoruba believe, generally, that the rainbow is produced by a very large boa: the reptile discharges from its inside the sulphurous matter which sets all its surrounding aglow and causes a reflection, which is the rainbow (*Osumare*), in the sky. The matter which is so discharged is known as *Imi Osumare* ("rainbow-excrement") and is considered very valuable for making people wealthy and prosperous. It is the Yoruba equivalent of the "philosopher's stone"! . . . It is, however, very rarely obtained, in spite of the fact that it is so much earnestly sought after, one reason being that anyone who approached the spot at the moment when it is on the ground would be consumed forthwith; and another that the reptile itself has the mischievous habit of swallowing it all up again when the ritual is over! . . .

The myth has it that the name of this personage who is above was originally *Olodu*. He was the offspring of the large

primordial boa, and was a prodigy from birth. Very early he acquired a reputation for prowess and goodness. For some reason, the earth could no longer contain him, and so he went to dwell in heaven. There he exceedingly increased in all good and divine qualities. But before he went up, both he and his parent had entered into a covenant that they would always remember, and from time to time communicate with, each other. The rainbow which occurs in the sky is the sign of that age-long covenant and communion between *Olodu* and the boa, a sign that the covenant remains for ever. . . .

[There are] two other very important names by which *Olodumare* is known. These are *Olofin-Orun* and *Olorun*. . . . The name *Olorun* is the one commonly used in popular language.

WRITTEN RECORDS

Written records provide an invaluable source of information about the past. Nigeria, in particular Northern Nigeria, has written documents dating back to as early as the twelfth century. In those days many North African and Arab travellers, scholars and historians visited such empires as Kanem-Bornu and the Hausa states, and their written commentaries provide us with a great deal of knowledge about that time. Many of the empires and states of Nigeria had, of course, their own historians and writers to record events of historic importance. The arrival of Islam and the introduction of Arabic served to heighten learning and encourage writing. Many of these documents though, like oral traditions, have sometimes been distorted through copying or even deliberately for political reasons.

In later years histories were written by Europeans who came as explorers, missionaries and conquerors to Nigeria. Their works tell us a great deal about British expansion and colonial rule and are invaluable as resources regarding that period of Nigerian history. However, it is useful to view a country's history from all perspectives--through the eyes of outsiders, but especially through the eyes of the people themselves if we really want to know them.

KANEM-BORNU

From the eighth century on, a succession of states and empires emerged in West Africa, the last of which only came to an end with the colonial occupation of Africa. In Northern Nigeria a number of states emerged but the most important empire was that of Kanem-Bornu.

There are two main factors which led to the emergence of Kanem-Bornu as an empire.

Firstly, its geographical position gave it a central location when regular trade routes were established with the Moslem nations of North Africa. Kanem-Bornu was in essence a market empire, for it served as a "middleman" in the exchange of goods between North Africa and the areas which lay south of the Empire, procuring gold, ivory and slaves from the south and exchanging them for salt, horses, cloth, beads and swords from the north.

Secondly, with the opening of these trade routes the emerging empire was brought into contact with Islam. Although Islam was only accepted by a minority, it did become the religion of the ruling classes and through Islam writing and scholarship were introduced. This greatly facilitated trade and the administration of the empire.

The precursor to the Kanem Empire was the Zaghawa empire about which little is known. The Zaghawa were nomads who settled in the area around Lake Chad, conquering the groups who already lived there. The Zaghawa Empire eventually broke into several states.

One group which broke away from the Zaghawa were the Beni-Saif and under the leadership of the Saifawa family they set up a small state east of Lake Chad. The Saifawa Dynasty which came into being around 850 A.D. was to last another thousand years, one of the longest known to history.

The rulers of Kanem were known by the title of Mai. In 1806 an important change occurred when, according to tradition, the ruler Mai Ume was converted to Islam. From then on the Saifawa rulers were Muslims.

The Mai ruled through a Council of twelve who exerted considerable influence over his policies. The Council consisted of provincial governors who ruled over different regions of the empire. The most important governors were the Yerima and the Galadima. These governorships were always held by members of the royal dynasty. Women were also influential in the ruling family and the Magira or Queen Mother and the Gumsa (the Mai's senior wife) could exercise a great deal of power in the political arena. The army was controlled by the Kaigama.

The extent of the empire varied with the times and fortunes of Kanem-Bornu and was dependant upon the empire's relations with the neighbouring states. The central people of the empire were the Kanuri who lived in the area of Lake Chad. The empire was well established in this region as well as in Bornu. Although the rulers of Kanem-Bornu often warred against the Hausa states, the

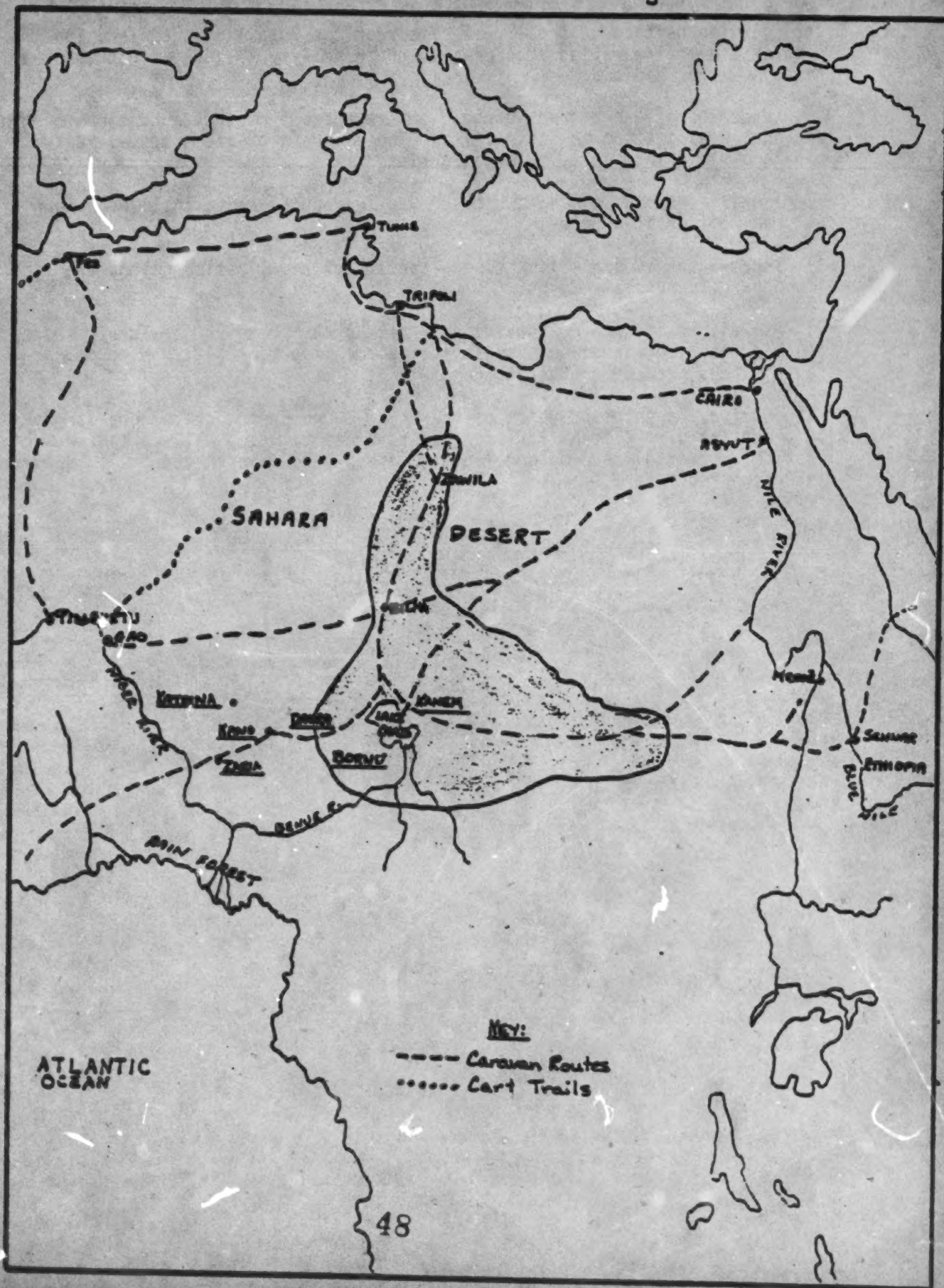
strongest opposition to their rule came from the Bulala in the east, and the size of the empire varied according to their ability to deal with those people through war or diplomacy.

Kanem-Bornu was a great African empire and one of the foundations of traditional civilization in West Africa. The empire's greatest achievements can be divided into three main categories:

- 1) A unified system of law and order was introduced and established among many different peoples.
- 2) Kanem-Bornu became a link to the centers of civilization beyond the Sahara, especially Egypt.
- 3) As well as being a cultural link Kanem-Bornu became an invaluable trade link and the markets of the Empire became important places of exchange of goods between the North and South.

During the thousand years of the Kanem-Bornu Empire there were long periods of peace, security, stability and good government, which allowed this new civilization to emerge, develop and leave a legacy behind which can still be admired and respected today.

KANEM-BORNU EMPIRE (at its greatest extent)



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Ibrahim Ali (1570-1601), better known as Idris Alooma. The deeds and talents of this black monarch are particularly well known through the chronicles kept by his chief imams. Ahmad ibn Fartus. Many are recorded in the following extract from Fartus's History of the First Twelve Years of Mai Idris Alooma. The mai was a zealous Muslim, and in the words of his imam, he was "an accomplished diplomat and was conversant with current procedure and methods of negotiation." Idris Alooma also excelled as a military tactician. He introduced firearms into the Lake Chad area and was the first to employ cannons on the plains of Bornu. These innovations helped him subdue such troublesome elements as the So, the indigenous people of Bornu. At Idris Alooma's death, his empire had no equal between the Niger and the Nile.



At one of the provincial residences of the sultan of Bornu, all regular business stops when the royal procession arrives. The sultan's attendants carry ceremonial umbrellas and feather fans.

Our Sultan Haj Idris ibn 'Ali ibn Idris sought to follow the example of our Lord and Master Muhammad, the chosen (may the blessing of God and peace rest on him and on all the prophets) in regard to the holy wars which the Prophet (upon whom be the blessing of God and peace) undertook; for God has guided and directed him towards making all his acts, and bearing, and endeavor follow the set road and redound to His glory.

Look how God... made easy his path, as we heard from our Shaikhs who have passed away, for the accomplishment of wonders and varied exploits such as no former king had wrought onwards from the days of Sultan al Haj Daud ibn Nigale, who fled to the realm of Bornu. So we will recall what we have learnt so far as we can.

How then about the exemplary punishment he meted out to the tribe of So, in accord with God's command to fight unbelievers, who are close to Muslims and venacious to them.

Or again his war with the people of Kano, what time they built many "stockades" in their land, seeking to harm the land of Bornu. They kept raiding and carrying off plunder, flying to their stockades and walled towns; and there hiding their gains among their own possessions.

So they did, till our Sultan attacked them with lofty purpose and aim, and destroyed all their defenses except the great "stockade" called "Dala."

So also his exploits when he fought the Barbari, till the earth in its fulness became too narrow for them and the desert too small for them, so that they found no sufficient place in which to pasture their flocks or dwell.

The people of the land of Jawan brought him a horse as a present, in fear and submission. So they were brought before him and departed assured of his protection.

Look too at his journey to the house of God, that he might win a sure glory. Thus leaving the kingdom he loved and an envied pomp, he went East turning his back on delights and paying his debts to God (be He exalted).

So he made the pilgrimage and visited Tayiba [Medina], the Tayiba of the Prophet, the chosen one (upon whom be peace and the blessing of God), the unique, the victorious over the vicissitudes of day and night.

He was enriched by visiting the tomb of the pious Sahabe the chosen [the companions of the prophet Muhammad], the

perfect ones (may the Lord be favorable and beneficent to them), and he bought in the noble city a house and date grove, and settled there some slaves, yearning after a plentiful reward from the Great Master.

Among the benefits which God (Most High) of His bounty and beneficence, generosity, and constancy conferred upon the Sultan was the acquisition of Turkish musketeers and numerous household slaves who became skilled in firing muskets.

Hence the Sultan was able to kill the people of Amsaka [south of Lake Chad] with muskets, and there was no need for other weapons, so that God gave him a great victory by reason of his superiority in arms.

Among the most surprising of his acts was the stand he took against obscenity and adultery, so that no such thing took place openly in his time. Formerly the people had been indifferent to such offenses, committed openly or secretly by day or night. In fact he was a power among his people and from him came their strength.

So he wiped away the disgrace, and the face of the age was blank with astonish-

ment. He cleared away and reformed as far as he could the known wrong doing. . . .

Owing to the Mai's noble precepts all the people had recourse to the sacred Sheria (canon law of Islam), putting aside worldly intrigue in their disputes and affairs, big or little.

From all we have heard, formerly most of the disputes were settled by the chiefs, not by the "Ulema" [learned men].

For example, he stopped wrong doing, hatred and treachery, and fighting between Muslims, in the case of the Kuburi and Kayi. They had been fighting bitterly over their respective prestige, but on the Sultan's accession, he sternly forbade them to fight till they became as brothers in God. . . .

He also came to the people of the hills of Zafadu and the hills of N'garasa, called N'guma, who had allied themselves with the sons of Sultan Daud and his grandsons and relatives and made raids on the land of Bornu, killing men and enslaving women and children right down to the time of our Sultan. . . . He scattered their host, and divided them, but of the N'guma he spared all and established them in settlements under his direction as his subjects nor did they resist or become recalcitrant.

The tribe of N'gizim, the people of Mugulum, and the people of Gamazan and others of the N'gizim stock who were neighbors were insolent and rebellious, till our Sultan went out to them with a large host, destroyed their crops, and burnt their houses in the wet season. Thus they felt the pinch of a ruined country, yielded to him obedience, and submitted to his rule.

He introduced units of measure for corn among these people by the power and might of God. The N'gizim who dwelt in the West, known as Binawa, would not desist from enslaving Muslims in their country and doing other evil and base actions. They kept seizing the walled towns of the Yedi as fortresses and places of refuge and hiding, using them as bases treacherously to attack the

Muslims by day and night, without ceasing or respite. But when our Sultan ascended the throne, he and his Wazir in chief Kursu took counsel to stem the torrent of their guile and deceit, so that they left off their wickedness, and some followed the Sultan, others the Wazir Kursu, others various leaders who had waged "Holy War" with the Sultan.

To some the Sultan gave orders to settle, and devote their time to agriculture. . . .

Know, my brethren, that in what we have told you, we have failed to tell all. We have but told you a part of the story of the deeds of the early years of our Sultan's reign, with hand and pen. . . .

Thus we have cut short the recital of all his wars, in this brief compilation. . . .

We have ceased to doubt that our Sultan al Haj Idris ibn 'Ali accomplished much more than his grandfather. . . .

We have seen that the deeds of the Sultan (may God on high enrich His bounty with plenteous beneficence and favor) were such that if an account of this era were narrated and set forth, we should never hear the like recorded of the reign of any of our former kings. . . .

Anyone whose claims to greatness in comparison with his sires, were as the claim of our Sultan would have just cause for pride. It is no mere theory that he surpasses them all and has no peer, exalted above them in his wise counsel; and prompt action. . . .

So it is. Our Sultan the Amir ul Muminin and Khalifa of the Lord of the worlds, who visited the two noble sacred cities Sultan Idris ibn 'Ali, ibn Idris (may God enoble him in both worlds), sought to attack his enemies the So N'gafaca, and destroy and scatter them. He therefore built the big town near Damasak and put Shetima Biri Getirama in command, together with his son Ajima Gesma ibn Biri. He made four gates in the town and placed a keeper in charge of each gate—and quartered there a detachment of his army. He ordered all his chiefs who were powerful and possessed of a defense force, to build houses,

and leave part of their equipment there as for instance, the horses, and quilted-armor for them and coats of mail.

After he had done this he gave the town the name of Sansana ul Kabir. The people who lived in it were strenuous fighters in "Holy War." They went out morning and evening, seeking the enemy, fending them off, until God designed the ruin of their towns.

The Sultan again built another town to the North of Birni near Sansana and South of it. It was a large town. He placed there Chikama Buma, and made two gates only, the Eastern gate and the Western gate and no more.

He handed over to Chikama Buma many slaves of the Kardi so that by reason of their numbers there was little room. . . .

When our Sultan had finished building the two above mentioned towns, he turned his thoughts toward a policy of cutting off root and branch these evil doers. . . .

In regard to the character of our Sultan, the Amir ul Muminin Haj Idris ibn 'Ali (may the Lord enoble him and endow him with excellence), God laid upon him the obligation to wage Holy War and raid, as a special favor from Him (be He exalted), and gave him good hope of heavenly reward. He did not choose this world in preference to the next, when he had any affair in hand and took counsel and thought. If he found a precedent in the Kura'an or Hadiths upon which the four rightly directed Imams who have gone before agreed, he did it following the example of those who had gone before; if he did not find any precedent in the Kura'an or traditions, he would leave off, and turn aside from his course altogether.

Such were his two lines of action. He kept no secrets from those in whom he reposed confidence. As regards this, if he was upon a journey and heard any news of the enemy by night or day, he did not rest but went forth among his people to the source of the news with the army following him; leading himself for fear any misfortune should befall which he was

able to avoid, or in his power to save. He relied on his Lord in everything and he was his support, sure that nothing would happen except by the foreknowledge of God (be He exalted). Hence he was a brave warrior who advanced everywhere, appearing promptly without pausing or tarrying round, until what he proposed was accomplished. Such was his character and his disposition.

Among the gifts with which God had endowed him, was an impressive appearance. All his followers, small or great, never felt compassed except in his presence. Even though he sent large armies in one direction and went in some other direction with a small force himself, his captains were not content to go without him, however large the number of the army.

Thus whenever journey he undertook himself with a small force, leaving the large numbers to go by some other route, they would not agree to remain with the people apart from him. Their hearts did not rest being in a dilemma between the two courses, until God joined them again to their king. (May God give him great victory.) We know this by seeing it in many different fields. . . .

Sultan Abdul Jalil, the son of Abdul Jellil of the tribe of Balala, came to Sime to war with a small army. A fierce fight ensued. People's hearts were in their throats. Then the Amir al Muminin Haj Idris ibn 'Ali, came to them at nine o'clock on a Thursday in their distress. The enemy were broken and fled like donkeys running away from a hyena. Thus were the Balala terrified at seeing the dust of the king to the East of them going up to the sky. The Sultan (may God exalt his powers and make his victory great) followed them far, till the horses and mounts grew weary. . . .

He returned in the evening. Had God not favored the host of Bornu, He had not helped them by sending to them the king, even as He helped the host of our lord and master and Prophet, Muhammad the chosen, (may God's blessing rest on him and peace), on the day of

Sisaban by the hand of his nephew and son-in-law Haidara, our lord and master 'Ali ibn Abi Talib (may God most high be pleased with him). Had it not been for the Sultan misfortune had happened. So he brought joy to the hearts of the men of Bornu and he made their eyes cool. So they congratulated each other and fell on each other's necks on the Thursday, and Friday and Saturday.

The king gave them robes of gladness in accordance with the universal joy. He then returned to Bornu.

Such is the story we have heard about this Thursday and the fight that took place on the third of the month Shawwal. This was one of the remarkable achievements of our Sultan and with this was the fact that the horses which he left behind him when he went to war were much more numerous than those which he took with him. The same was the case with pack animals. The shields were all left at home and were not sent after him.

Such was his policy and his method, with which God had endowed him from birth. . . .

May God increase the Sultan's majesty and the beauty of his renown and greatness; his goodness and his victoriousness; by the grace of our lord and master Muhammad upon whom be the blessing of God and peace, and by the grace of his companions, the chosen ones, who followed, and of those who followed them; and by the grace of Jibrail and Michail and Israfil and all the prophets and messengers of God. May the blessing of God and peace rest on them all Amen! Amen!! Amen!!!

Such is the account we have given of the character of our Sultan and his wars in the time when he was king. We have written it after there has passed of his reign twelve years.

HAUSALAND

The Hausa states of Northern Nigeria began to emerge around the ninth or tenth centuries A.D.. They developed around walled cities known as "Birni" and gradually seven of these states, known as the "Hausa Bakwai" became pre-eminent. These states were: Daura, Kano, Katsina, Zazzau, Gobir, Rano, and Biram. In addition there were seven lesser states, the "Banza Bakwai", namely, Zamfara, Kebbi, Nupe, Gwari, Yauri, Kororofa and Yoruba. These states were not necessarily true Hausa states but they did come under Hausa influence. Of the seven true Hausa states Kano and Katsina gradually emerged as the strongest commercial centers.

The traditional history concerning the foundation of the Hausa states can be found in the GIRGAM which was a written record kept by the kings of Daura. According to this record Bayagidda (Abuyazidu), the son of the king of Baghdad, was forced to flee from his home. He first settled in Bornu, where he married Magira, the King of Bornu's daughter, but he grew too powerful and so again he was forced to flee.

Bayagidda left his wife at Biram where she had a son who became the founder of the first state of Biram. Later, Bayagidda married the Queen of Daura and they had a son, Bawo, who in turn had six sons who became the kings of Daura, Kano, Katsina, Zazzau, Gobir, and Rano. Biram was added to these states to make up the seven Hausa states.

The kings of Daura were not the only ones to keep written records and chronicles of the various states still exist, the best known being the Kano Chronicle. Kano and Katsina have recorded histories which date back as far as 1100 A.D.

Each of the Hausa states was said to have had a specific duty:

1. Gobir was the outpost of Hausaland to the north, on the edge of the Sahara desert. It was to protect the Hausa from attack by the Tuaregs.
2. Zazzau (Zaria) was the slave raider and the chief source of the supply of slaves for Kano and Katsina, where the slaves were bought by Berber and Arab traders, to be sold in the markets of North Africa.
3. Kano and Katsina were the strong commercial centers, the international markets of Hausaland, and they were central to the trans-Saharan trade routes.
4. Rano was the industrial center.
5. Daura remained the spiritual home of the Hausas.

Islam was only accepted by the Hausa in the fourteenth century and even then it was met with great resistance until the beginning of the nineteenth century. In the fifteenth century, at the height of Kano's glory, Islam reached its peak in Hausaland under Muhammed Rimfa (1463-

1499). Through the work of Kano's greatest ruler Koranic law was established and the state administration was improved.

The height of Islam saw the rise of Arabic learning and scholarship. The works of Ahmed Baba, Muhammed Ibn Masanig, and Ibn al-Sabbagh, among others, still exist today. Muhammed Rimfa sought the advice of Sheikh Muhammed al-Maghili on how to rule and his treatise on "The Obligation of Princes" is still read in Northern Nigeria today. Through records such as these and the Kano Chronicle we have learned that Northern Nigeria has a rich past and that men of learning lived many centuries ago.

YAJI'S REVENGE

Men of the Hausa people are settled in northern Nigeria and in the adjacent regions of the Republic of Niger, which is Hausaland proper. Today they are among the world's most fervid Muslims, and Islam figures prominently in their culture. This excerpt, also from the Kano Chronicle, describes the first and ephemeral introduction of Maham-mad's teachings in Hausaland. It states that Islam came to Kano during the reign of Sarki Yaji (1349-1385). However, it is also possible that Muslim influences had penetrated from Bornu, which had been Islamized since the reign of Umaru Jiwa in the eleventh century. This passage ends with the legend of Kano's double community of blind.

The eleventh Sarki was Yaji, called Ali. His mother was Maganacku. He was called Yaji because he had a bad temper when he was a boy, and the name stuck to him. He drove the Sarkin Kano from Zamana Gaba, went to Kano, and reigned at Bama two years. Then he removed to Kur together with the Ajawa and Worjawa and Aurwa. He stayed there. In Yaji's time the Wangarwa (Mandingo) came from Melle (Mali), bringing the Maham-madan religion. The name of their leader was Abdurrahman Zaim. Others were Yakuba, Mandawall, Famael, Bilzain, Kanoji, Dukuro, Sheshe, Kaba, Marwaka, Liman Jibja Yallaba, the father of Sarkin Fawa, Gurdama, Aun, Lual, Liman Madzai and others—about forty in all. When they came they commanded the Sarki to observe the times of prayer. He complied, and made Gurdama his Liman (leader of prayer), and Lual his Muerrin. Aun cut the throats of whatever flesh was eaten. Mandawall was Liman of all the Wangarwa and of the chief men of Kano. Zaim was their Alkali [judge]. The Sarki commanded every town in Kano country to observe the times of prayer. So they all did so. A mosque was built [at Kur, the capital] beneath the sacred tree facing east, and prayers were made at the five appointed times in it. The Sarkin Garazawa was opposed to prayer, and when

the Moslems after praying had gone home, he would come with his men and defile the whole mosque and cover it with filth. Danbugi was told off to patrol round the mosque with well-armed men from evening until morning. He kept up a constant halloo. For all that the pagans tried to win him and his men over. Some of his men followed the pagans and went away, but he and the rest refused. The defilement continued till Sheshe said to Famael, "There is no cure for this but prayer." The people assented. They gathered together on a Tuesday in the mosque at the evening hour of prayer and prayed against the pagans until sunrise. They only came away when the sun was well up. Allah received graciously the prayers addressed to him. The chief of the pagans was struck blind that day, and afterwards all the pagans who were present at the defilement—they and all their women. After this they were all afraid. Yaji turned the chief of the pagans out of his office and said to him, "Be thou Sarki among the blind."

Yaji's progress in encouraging Islam was destroyed by his son, who was a pagan. However, during the reign of the illustrious Sarki Mahammad Rumfa (1465-1499) a new wave of missionaries entered Kano, and Islam became firmly entrenched as the state religion. As related in the subsequent chapter from the Chronicle, Kano's sacred tree—probably that worshipped by Baribunde and his tribe—was finally cut down and replaced by a mosque.

The twentieth Sarki was Mohammed, son of Yakabu, commonly called Rimfa. His mother's name was Fasima Baraza. He was a good man, just and learned. He can have no equal in might, from the time of the founding of Kano, until it shall end. In his time the Sherifs came to Kano. They were Abdu Rahman and his people. There is a story that the Prophet appeared to Abdu Rahman in a dream and said to him, "Get up and go west and establish Islam." Abdu Rahman got up

and took a handful of the soil of Medina, and put it in a cloth, and brought it to Hausaland.

Whenever he came to a town, he took a handful of the soil of the country and put it beside that of Medina. If they did not correspond he passed that town. So he journeyed until he came to Kano. And when he compared the soil of Kano with Medina soil they resembled one another and became as one soil. So he said, "This is the country that I saw in my dream." And he took up his abode at Fatsan. Then he sent in to the Sarkin Kano. The Sarkin Kano Rimfa went out together with his men, and escorted Abdu Rahman back to the city together with his men, of whom the chief were Hamzari, Gernadodo, Gadangami, Fokai and others, ten in all. Abdu Rahman lived in Kano and established Islam. He brought with him many books. He ordered Rimfa to build a mosque for Friday, and to cut down the sacred tree and build a minaret [or mosque-tower] on the site. And when he had established the

Faith of Islam, and learned men had grown numerous in Kano, and all the country round had accepted the Faith. Abdu Karimi returned to Maasar, leaving Sidi Fari as his deputy to carry on his work.

Rimfa was the author of twelve innovations in Kano. He built the Dakin Rimfa. The next year he extended the walls towards the Kofan [gate of] Maza from the Kofan Dagachi and continued the work to Kofan Gertawasa and Kofan Kawayi, and from the Kofan Naisaa to the Kofan Kansakali. The next year he entered his house [i.e. he built a new palace, still called the *Gidan Rimfa*]. He established the Kurmi Market. He was the first Sarki who used "Dawakin Zaggi" in the war with Katsina. He was the first Sarki who practiced "Kama." He appointed Durman to go round the dwellings of the Indabawa and take every first-born virgin for him. He was the first Sarki to have a thousand wives. He began the custom of "Kulle" [wife-seclusion]. He began the "Tara-a-Kano." He was the first to have "Kakaki" [long trumpets] and "Figinni" [ostrich-feather fans] and ostrich-feather sandals. It was in his reign that the Sallah Idi was first celebrated in Kano at Shadakhoko. He began the custom of giving to eunuchs the offices of state, among them, Dan Kusuba, Dan Jigawa, Dan Tarbana, Sarkin Gabbaa, Sarkin Tudu, Sarkin Rua, Maaji, Sarkin Bai, Sarkin Kofa. There were four eunuchs left without a title. He said to them, "I make you chiefs of the Treasury." The name of one was Turaki, another was Aljira; the names of the other two were Al-Soro and Kashe Kusa.

The Gladima Dabuli built a house at Goda, and the Madawaki Badosa built a house at Hori. Chiroma Bugaya built a house at Dabazaro. Surely there was no Sarki more powerful than Rimfa! He was sung as "The Arab Sarki, of wide sway." In his time occurred the first war with Katsina. It lasted eleven years, without either side winning. He ruled thirty-seven years.

AN EPISTLE ON KINGSHIP

In addition to constructing mosques and encouraging the ritual and belief of Islam, Muhammad Rana taught the advice of Muslim scholars concerning the ruling of his kingdom. When Sheikh Muhammad al-Majbidi, the famed theologian, preacher, and jurist from Algeria, came to Kano toward the end of Rana's reign, the sarki commissioned him to write a treatise on Islamic government. A passage from the resultant work, whose English title is The Obligations of Princes, is quoted below. This North African "Machiavelli" helped Rana evolve a monarchical system, with built-in checks and balances, which was to characterize the governmental organization of all Hausa states.

The sojourn of a prince in the city breeds all manner of trouble and harm. The bird of prey abides in open and wild places. Vigorous is the cock as he struts round his domains. The eagle can only win his realm by firm resolve, and the cock's voice is strong as he masters the hens. Ride, then, the horses of resolution upon the saddles of prudence. Cherish the land from the spoiling drought, from the raging wind, the dust-laden storm, the rancorous thunder, the gleaming lightning, the shattering fireball and the heaving rain. Kingdoms are held by the sword, not by delays. Can fear be thrust back except by causing fear?

Allow only the nearest of your friends to bring you food and drink and bed and clothes. Do not part with your coat of mail and weapons and let no one approach you save men of trust and virtue. Never sleep in a place of peril. Have near to guard you at all times a band of faithful and gallant men, sentries, bowmen, horse and foot. Times of alarm are not like times of safety. Conceal your secrets from other people until you are master of your undertaking.

HISTORY OF BENIN

Area of Study:

A study of the accomplishments of Benin can be a part of U.S. history and world history classes. In U.S. history, in considering the backgrounds of the United States it would be very valuable to provide some in depth information on an example of an early African kingdom, Benin. Students are already aware of early civilizations in Latin America and Europe but have little knowledge about early African civilization.

In world history more study is done about Africa. During the study of Ancient Africa, a focus on Benin would be valuable. The Benin information could be related to other areas of African history.

Objective:

Students will be able to explain the accomplishments of this early Nigerian kingdom.

Materials Needed:

Slides of Benin from Indiana and Illinois with prepared commentary.

Primary sources of information for students:

1. Benin as described by the Portuguese
2. Benin as described by the Dutch
3. Benin as described by Chief of Benin, Egharevba.

Background information for teacher.

Study Guides: Handout 1, Handout 2.

Filmstrip kit: African Art and Culture, by Warren Schloat.

Transparencies:

1. Africa indicating early cities and civilizations.
2. Africa indicating Benin.
3. Nigeria indicating Benin.

Procedure:

First day: "How would you describe early African civilization?"

Students may have varying knowledge. Many may only be familiar with Egypt. Whatever ideas they have, list these under the title, Tentative

Hypotheses about Early African Civilizations. Have each student make his own copy for later use.

"Why should Americans today need to know about early Africa?"

Give students some time to think about this question. Possible answers are appreciation and understanding the accomplishments, understanding of America's background and Africa's background. Some discussion of how the past influences today's world might be needed.

Show the filmstrip with the record, African Art and Culture.

Give out Handout 1.

Ask students to gather facts to provide information about early civilization of Africa. Take notes of any evidence of early African civilization.

After the filmstrip, discuss the ideas of early African civilization which students now have.

Students may be able to eliminate some of their original hypotheses. Or they may want to add evidence to some hypotheses. Show transparency 1.

Students will notice the number of early African civilizations as shown in the filmstrip. Then show transparencies 2 and 3.

Divide the class into three groups. Give each group one of the primary source readings on early Benin as the assignment.

Each student should try to find specific information that describes Benin as an early African civilization.

Second Day:

Show transparency 2 again. Then divide the class into small groups making sure that everyone has read the same primary source. Distribute Handout 2. (Notes and Handout are at the end.)

Students can work together to develop their ideas about Benin by completing the handout.

Compare the various groups' findings by class discussion.

Students will notice the similar information in the discussion. They may want to add information from the other groups to their handout.

Show the slides of Benin. Tell the students to think about the information already gained. As you watch, consider the question. In what way does the art add to our understanding of Benin? (Information on the slides is at the end of the paper.) How does looking at the art add to our understanding of Benin? Note that the British took the art of Benin back with them. They kept a lot of it and sold some to individual and national museums.

Students will probably point out the skill and high quality that the art indicated. They may have also noticed the history told in the bronze work.

Conclude discussion with reading a list of the original hypotheses. Based on just one early African civilization, what would you say about its accomplishments?

Review what has been discussed. Students should be aware of the many accomplishments.

Evaluation:

Students should be able to answer the following as a part of a unit exam. Write a factual essay about the accomplishments of early Benin. Include information about the government, art, and economy.

Further Ideas:

Supplementary Reading:

1. For students

Elliot, Kit. Benin. Topic Book, Cambridge Introduction to the History of Mankind, Cambridge: University Press, 1973. (U.S. address is 32 East 57th Street, New York, New York, 10022.)

This very readable booklet has many valuable pictures. The pictures are of current situations and of the art of historic Benin. It is the best secondary source for junior or senior high which I have examined. It is especially good at relating historical and present day Nigeria. Ideally there would be enough of these booklets for each student to read one.

Davidson, Basil. African Kingdoms. New York: Time-Life, 1966.

This book has an excellent section on Benin. It has numerous color pictures of the art, especially of the bronze plaques. There is not much reading, but it is closely related to the pictures.

Egharevba, Jacob. A Short History of Benin. Ibadan: Ibadan University Press, 1968.

This small book was written by a chief of Benin. It is particularly useful because it is based on the oral traditions of Benin.

2. For Teachers

Bradbury, R. E. The Benin Kingdom and the Edo-Speaking Peoples of South-western Nigeria. London: International African Institute, 1957.

Fage, J.D. A History of Africa. New York: Alfred A. Knopf, 1978.

Murphy, E. Jefferson. History of African Civilization. New York: Thomas Y. Crowell Co., 1972.

Roth, H. Ling. Great Benin: Its Customs, Art and Horrors. Halifax, England: F. King and Sons Ltd., 1903.

Ryder, Alan. Benin and Europeans 1485-1897. New York: Humanities Press, 1969.

Audio-visual Materials:

The Ancient Africans 28 minutes, color, available by rental from University of Kentucky.

This film provides information on many early African civilizations.

Benin Kingship Ritual about 30 minutes, color, available from the African Studies Center at the University of Illinois, Urbana, Illinois 61801 or African Studies Center at Indiana University, Bloomington, Indiana.

This 1964 film examines a recent king or Oba of Benin, Akenzua II, and the various ritual. Much of this ritual is based on tradition, so the film has historical value.

AFRICAN ART AND CULTURE

HANDOUT 1

1. What information is in the film about the early civilizations of Africa? Include some specific examples.

2. Identify Benin.

BENIN Group work

Handout 2

What information did you gain from your reading about Benin? Organize your information according to the following topics.

GOVERNMENT

CITIES

ART

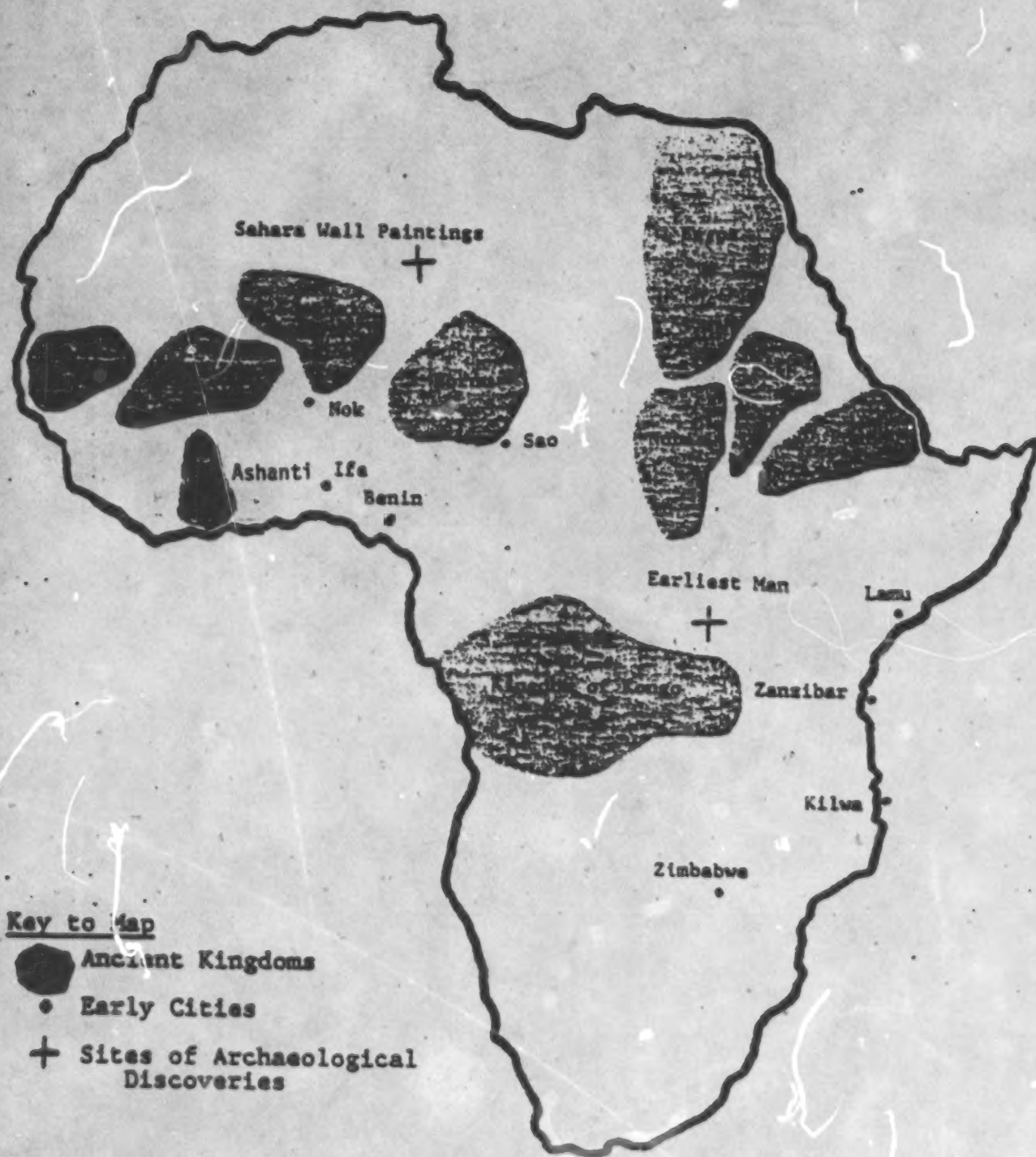
ECONOMY

RELIGION

MILITARY

Use additional paper as you have more information.

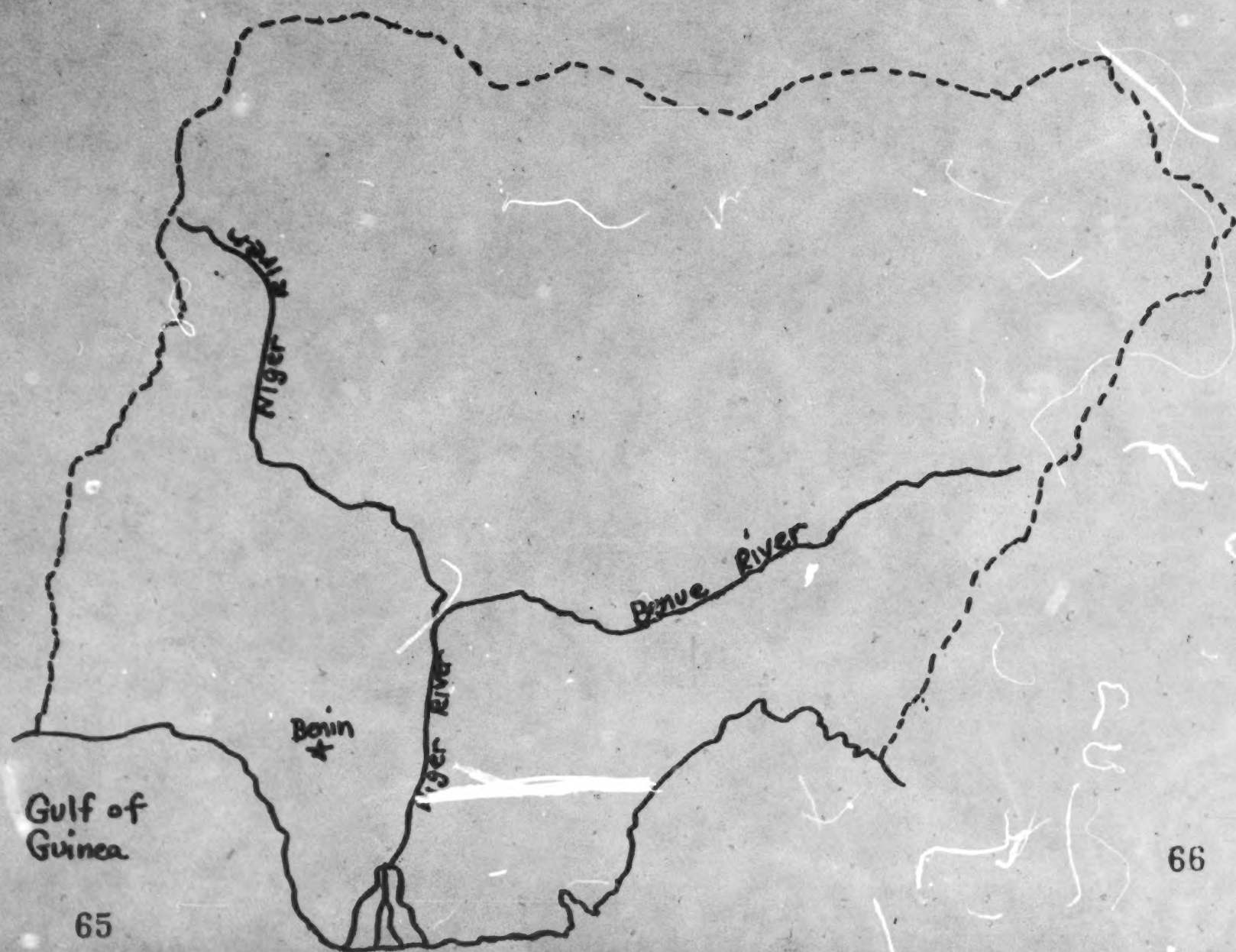
-49-
Early African Civilizations



AFRICA



NIGERIA



-51-

Gulf of
Guinea

65

66

BACKGROUND INFORMATION FOR TEACHER

Government:

The king or Oba ruled through a well ordered hierarchy. The Oba was absolute in his power, godlike, and surrounded by mystery. His counselors directed the military, economic, and agricultural matters in the Oba's name.

Rulers of the first dynasty were known as ogiso. Benin grew and included the Bini group of Edo. Sometime before 1170, there was a dispute about succession. The king of Ife, Oduduwa, sent his son, Oranmiyan to rule. He became the first Oba (Yoruba for ruler).

Ewuare the Great (c. 1440) was well known as Oba. He was a magician, physician, traveller, and warrior. He was known for being powerful and courageous. He captured more than 200 towns and villages. He made good roads to Benin City. He had innermost and the greatest of walls and ditches made around the city.

Cities:

By the time the Portuguese arrived (1485), Benin, the capital city, was a town in a forest of considerable size. They compared the city of Benin with Amsterdam. In the 1600's, the capital was described as having many straight streets with other streets at right angles to them. It compared in size and layout to many European cities.

In the fifteenth century, the ruler Ewuare had good roads made to the capital. He also had walls and ditches made around the city. Walled enclosures extended into the countryside as much as six miles.

The palace covered several acres of land and was the center of ceremonial and political life. The famous brass plaques were once in the royal palace.

Art:

Much of the early art was naturalistic; it became more stylized in later years. The art work was produced by guilds in the various villages of Benin. Work in ivory and brass was restricted to the capital.

Bronze castings date back to the fourteenth century. Many of the famous bronze plaques were in the Oba's palace; they provide much information about Benin's history. There are about a thousand of these plaques which are known to exist.

Wood carving was often done as symbols of gods worshipped in the communities.

Ivory was reserved for the Oba. The ivory carving showed elaborate care. The ivory carved mask of a ruler from c. 1520 is one of the most famous pieces of art in the world. There were also huge carved tusks.

Symbols of the power of the ruler included the mudfish, the sword, oversized necklace, serpent, anklets, leopard, and ornamental kilt.

Economy:

Hunters were important in the forest kingdom using blowguns and poisoned darts. Elephant hunters were of great importance.

The currency system included cowrie shells and metal rings called manillas.

Trade was a major factor in the wealth of Benin. The trading network might have reached as far as the Congo, the source of copper. Trade certainly was throughout West Africa. The merchants dealt in ironwork, weapons, farm tools, wood carvings, food (including yams, dried lizards), and leopard skins.

Slave trade increased after the arrival of the Europeans. Other parts of the economy were ignored; the economy started to collapse.

Religion:

According to tradition, the kingdom of Benin was founded by the youngest of the children of Osanobua, the high god. He was allowed to bring something with him: so he brought a snail shell. When there was water on earth, he turned the shell over. The sand spread out to form land. So the first Oba became the owner of the land.

Human sacrifice was believed demanded for the devil, who was blamed for all misfortune. Those sacrificed were slaves or convicted felons. Human sacrifice grew in numbers as problems, especially the European arrivals, of Benin grew. In 1897, the British found the city practically deserted and littered with bodies.

The people of Benin believed in one supreme god. They worshipped numerous lesser gods who mediated with one supreme god.

Catholic missions were first established in the 1500's.

Military:

Warfare was a basic way of life. There is some indication that the Oba could mobilize 100,000 warriors in one day. The reason for warfare was territory and slaves.

The greatest military expansion was during the 1400's and 1500's when the great warrior kings ruled.

TEACHING NOTES FOR BENIN SLIDES
(This information can be the text for an audio tape.)

The first four slides are available from the University of Indiana, African Studies Center.

Slide PA 025 Bronze head of Queen

This fifteen inch head is from the early sixteenth century. H. Ling Roth described it as the "finest piece of cast bronze from Benin." This work is from the period of naturalistic art.

Slide HI 046 Historical View of the City of Benin

This is an idea of how Benin looked in the seventeenth century.

Slide PA 052 View of Edo (Benin City) with the old walls

This picture indicated the archaeological findings with regard to ancient Benin.

Slide PA 027 Leopard made of five ivory tusks

The leopard was the main symbol of chieftainship because it stood for courage, strength, ferocity, and cunning. This leopard is about thirty-two inches high. The spots are made from copper discs. The date of this work is the seventeenth century.

The following information is directly from a handout from the African Studies Program, University of Illinois.

Slide 1: Map of Africa

The teacher should either read the general introduction to Benin or convey the main points while illustrating the relationship between the Guinea region and the rest of the continent.

Between 1500 and 1800 centralized states flourished in the Guinea region from the delta of the Niger River to the Gold Coast (in modern Ghana). The prosperity of the states was based largely on trade, in which slaves figured prominently. Africans worked closely with Europeans who had established trading posts all along the coast. It should be remembered that most Guinea states served as focal points for internal long-distance trade before they had any contacts with Europeans. The Atlantic slave trade affected their expansion, but it did not bring them into existence.

Slide 2: Map of Benin area

Benin was probably the best known of all the Guinea states, at least to Europeans. It lay in the rain forests near the delta of the Niger River. The capital city was also known as Benin. According to accounts by Dutch, Portuguese, and other Europeans who visited Benin in the 16th and 17th centuries, it was comparable in size and layout to many European cities of the time.

Slide 3: Benin River near Benin

This shows the Benin River near Benin City which was referred to in various Europeans' journals.

Slide 4: Detail of a Benin bronze plaque showing the entrance to the Oba's palace

Since this is the first of several bronze plaques to be shown, a few comments about bronze plaques as examples of African art in historical perspective will be made.

In African Art in Cultural Perspective, William Bascom makes the following observations concerning the plaques, showing that they provide a good source for Benin history:

About one thousand of these plaques have been preserved. They record the deeds of kings and warriors and represent hunting, ritual, and court scenes, as well as soldiers with Portuguese weapons and armor. They were once nailed to pillars in the palace, as described by Dapper and attested to by nail holes in their corners. Willett records that after they were stored away, they were referred to as evidence in disputes about courtly etiquette.

This plaque shows royal sentries guarding the Oba's palace. The serpent on the roof symbolizes the Oba's power. The film refers to the snake in relation to divine kingship when the royal jester makes the following statement to the Oba: "May your body be always fresh and smooth as the snake skin is continually renewed."

Slide 5: Detail of a Portuguese soldier from a bronze plaque

Just as the crosses carried by the Odudua masqueraders in the film indicate influence from the Portuguese missionaries, the Portuguese are also well represented in Benin art.

Slide 6: Altars at the ancestral shrine in the Oba's palace at Benin

There are three altars dedicated to the spirits of the last three Obas, where the Oba makes offerings to his ancestors. These offerings are part of the ceremony, blessing the Oba's head, which is shown in the film.

Many different kinds of Benin art are represented in the objects associated with the ancestral shrines. The tall carved ebony sticks behind the altar represent the Oba's ancestors. The bronze heads with carved ivory elephant tusks inserted emphasize the importance of the head as the seat of all knowledge.

Slide 7: Detail of an altar in the Oba of Benin's Ancestral Shrine

At the center of the shrine is the Oba supported by his attendants. The "rocks" in the foreground are not at all ordinary. They are Stone Age hand axes. These ancient artifacts are found periodically in the Benin area and are given religious significance because they are thought to be thunderbolts from the gods. Therefore, it is appropriate that they should be at an ancestral altar. The "bells" on either side of the hand axes are used to summon the ancestral spirits.

Slide 8: Detail of a bronze Oba's head

This is a cast bronze head which was made about 1890, seven years before the fall of the Benin Empire to the British. In the last years of the Empire when large quantities of copper were available through trade, massive heads were made which could support an elephant tusk (as shown on a previous slide). The Oba's beaded necklace and headdress are clearly delineated on the cast head. The head rests on a metal flange.

Slide 9: Cast bronze heads

These bronze heads served as pedestals for carved ivory tusks which were inserted in a hole in the top of the head. With their necks encased in coral beads, these heads represent kings with their royal coral crowns or headdresses. These bronze heads should be compared to the headdress worn by the current Oba in the film.

Slide 10: Bronze plaque showing a court drummer

In the film, drums herald the approach of the Oba: "Let the words of the Oba come to pass." This is an example of drum literature. Drum literature is only present in cultures like that of Benin where a "tonal" language is spoken. In these languages when you change the tone at which you speak a word, you change meaning. There are as many drums as there are tones in the language. The drums duplicate the rhythm of the speech. The drums usually duplicate the speech patterns of (short) proverbs and praises. Court musicians also played bells, gourd rattles, and elephant tusk trumpets.

Slide 11: The Oba in procession

The procession on the plaque should be compared with the procession shown in the film. The similarities between the two processions provide an illustration of the historical continuity in Benin kingship rituals.

Slide 12: A Benin chief in ceremonial robes

This Benin chief is outside his home before leaving for the annual festival of the Oba's father. The decorative sword held by the chief is a symbol of his authority. His hip pendant and the neck bell are symbols of warrior status.

Slide 13: A dignitary of the city of Benin in 1964

A boy from his family acts as bearer of the ceremonial sword. Similar ceremonial swords will be seen in the film on several occasions.

Slide 14: The royal jester of the Benin court

The royal jester of the Benin court is called "The Brass Trumpet" because of his rich and powerful voice (which you will hear in the film). The royal jester is highly respected because of his important function as the chief praise proclaimer to the Oba. As a praise proclaimer or singer, he is an important source of oral literature.

Slide 15: Oba Akenzua II in full regalia

This is Oba Akenzua II who is shown in the film, in his full royal regalia, on December 24, 1974. Akenzua II is typical of many contemporary chiefs in having a university education and familiarity with the world outside the traditional state of which he is the ritual leader.

Slide 16: Bronze plaque of an Oba

This plaque shows the Oba in his divine aspect. The Oba's legs are depicted as mudfish, a symbol of power. According to Benin mythology, the Oba is so powerful that he does not walk like other people. In the film there is a reference to the ability of the Oba to walk.

Slide 17: Wooden kola box

This wooden kola box is decorated with mudfish and other symbols of the Oba's power. Kola nuts are given as symbols of hospitality and as ritual offerings. The kola nut is used ceremonially in the film.

Slide 18: Bronze plaque of a warrior

The bronze plaque shows a warrior ready to hurl a spear. His ornamental shield

of bamboo was little protection against a direct spear thrust, but is probably could ward off glancing blows. His highly decorative kilt was made of fibers spun to the texture of fine silk. The next bell is a warrior symbol. This plaque can be compared to the dress of the warriors in the mock battle in the film.

Slide 19: Bronze plaque of Oba and attendants

The Oba sits firmly on his throne; he is unmovable. This motif is repeated on the Oba's robe in the film.

Slide 20: Ivory armlet

This ivory armlet consists of two interlocking cylinders carved from a single block. It can be compared with the one worn by the Oba in the film.

Slide 21: Ivory double gong

The ivory double gong is used by the Oba in ceremonies.

Primary Source 1

Benin as described by the Portuguese

This excerpt is from The History of African Civilization by E. Jeffers Murphy.

Portugal also established relations with Benin in 1486. A formal Portuguese mission visited the Oba and an ambassador was sent by the Oba to Lisbon. Ruy de Pina relates it:

The king of Beny sent as ambassador to the king (of Portugal) a negro, one of his captains, from a harboring place by the sea, which is called Ugato (Gwato), because he desired to learn more about these lands, the arrival of people from them in his country being regarded as an unusual novelty. This ambassador was a man of good speech and natural wisdom. Great feasts were held in his honour, and he was shown many of the good things of these kingdoms. He returned to his land in a ship of the king's, who at his departure made him a gift of rich clothes for himself and his wife; and through him he also sent a rich present to the king of such things as he understood he would greatly prize. Moreover he sent holy and most catholic advisers with praiseworthy admonitions for the faith to administer a stern rebuke about the heresies and great idolatries and fetishes, which the negroes practice in that land. Then also there went with him new factors of the king, who were to remain in that country and to traffic for the said pepper and for other things, which pertained to the trades of the king. But owing to the fact that the land was afterwards found to be very dangerous from sickness and not so profitable as had been hoped, the trade was abandoned.

Primary Source 2

Benin as described by the Dutch

In the mid-seventeenth century, when Benin was at the height of its power, a Dutch geographer, Olfert Dapper, published a geography of Africa. It devoted a good deal of space to Benin City, as well as to the state and its government:

Fourteen or fifteen leagues from Gotton, as one travels north, lies a town which the Dutch call Great Benin, because in fact there is no town so great in all those regions. The palace of the Queen alone is three leagues round, and the town five, so that the town and the palace taken together have a perimeter of eight leagues. The town is enclosed on one side by a wall ten feet high, made of a double palisade of trees, with stakes in between interlaced in the form of a cross, thickly lined with earth. On the other side a marsh, fringed with bushes, which stretches from one end of the wall to the other, serves as a natural rampart to the town. There are several gates, eight or nine feet high and five feet wide: they are made of wood, all of one piece, and turn on a stake like the hurdles which enclose meadows.

The King's palace . . . is a collection of buildings which occupy as much space as the town of Harlem, and which is enclosed with walls. There are numerous apartments for the Prince's ministers and fine galleries most of which are as big as those on the Exchange at Amsterdam . . .

The town is composed of thirty main streets, very straight and 120 feet wide, apart from an infinity of small intersecting streets. The houses are close to one another, arranged in good order; they have roofs, verandahs and balustrades, and are covered with leaves of palm-trees and bananas--for they are only one storey high. . . . These people are in no way inferior to the Dutch as regards cleanliness; they wash and scrub their houses so well that they are polished and shining like a looking-glass . . .

. . . These Negroes are much more civilized than others on this coast. They are people who have good laws and a well organized police; who live on good terms with the Dutch and other foreigners who come to trade among them, and show them a thousand marks of friendship . . .

. . . The arms of these people consist of pikes and shields, assegais, bows, and poisoned arrows. Gentlemen who are on their way to take part in a campaign, and who want to display themselves, wear a fine scarlet coat, a necklace of elephants' and leopards' teeth, and a red furred turban trimmed with leopard or civet skin, from which hangs a horse's tail . . .

. . . He is a powerful Prince, the King of Benin: He can mobilize 20,000 soldiers in a day, and raise in a short time an army of 80,000 to 100,000 men. Thus he is the terror of his neighbors, and an object of fear to his own peoples.

This excerpt is from The History of African Civilization by E. Jefferson Murphy.

Primary Source 3

Benin as described by Chief of Benin, Egharevba

This excerpt is from The African Past by Basil Davidson.

Origins

Many, many years ago, the Binis came all the way from Egypt to found a more secure shelter in this part of the world after a short stay in the Sudan and at Ile-Ife, which the Benin people call Uhe. Before coming here, a band of hunters was sent from Ife to inspect this land and the report furnished was very favorable. Tradition says that they met some people who were in the land before their arrival. These people are said to have come from the Sudan originally.

For over a century the management of the affairs of the country was carried out under different leaders. The Empire of the first period or dynasty was founded about A.D. 900. The rulers or kings were commonly known as Ogiso before the arrival of Odudua and his party at Ife in Yorubaland, about the twelfth century of the Christian era.

Ultimately, one of the prominent leaders, Igodo, was made Ogiso or king. Igodo, the first Ogiso, wielded much influence and gained popularity as a good ruler. He died after a long reign and was succeeded by Ere, his eldest son.

Legend and Fact

It is said that thirty Ogisos reigned but very few of their names are known and they are very hard to trace out. Therefore it is wise to make some research into it because some people doubt the existence of the first period of the Benin Empire [up to about A.D. 1200]. This partly because many mythical and frightful tales have been attached to the people connected with the Ogisos. Whereas, in fact, these people were human beings, ruled by their Ogisos in the same way as we have been ruled by our Obas from Oranmiyan onwards in the second period of the Benin Empire.

It was some years after Evian's victory over Osogan [traditionally, sometime before 1170] that Owodo was banished for misrule by the angry people, who then appointed Evian as administrator of the government of the country because of his past services to the people. When Evian was stricken by old age he nominated his eldest son, Ogiawen, as his successor, but the people refused him. They said he was not the Ogiso and they could not accept his son as his successor because, as he himself knew, it had been arranged to set up a republican form of government. This he was now selfishly trying to alter.

While this was still in dispute the people indignantly sent an ambassador to the Oni Odudua, the great and wisest ruler of Ife, asking him to send one of his sons to be their ruler. For things were getting from bad to worse and the people saw that there was need for a capable ruler.

reigning as the Oni of Ife. Therefore, Prince Oranmiyan of Ife, the father of Eweka I, the Oba of Benin, was also the father of the first Alafin of Oyo.

Brass-Casting

Oba Oguola wished to introduce brass-casting into Benin so as to produce works of art similar to those sent him from Ife. He therefore sent to the Oni of Ife for a brass-smith and Iguegha was sent to him. Iguegha was very clever and left many designs to his successors, and was in consequence deified, and is worshiped to this day by brass-smiths. The practice of making brass-castings for the preservation of the records of events was originated during the reign of Oguola. He lived to a very old age.

[The bronzes of Benin are more properly called brasses. While Oba Oguola's traditional date is about A.D. 1280 (for the beginning of his reign), there is some reason to believe that the introduction of brass-casting to Benin came from Ife at a later date than Egharevba's account suggests, and perhaps not before about 1400.]

Ewuare the Great

After the murder of Uwaifiokun, Ogun was crowned the Oba of Benin with the title Ewuare (Oworuare) meaning "It is cool" or "The trouble has ceased." [His reign traditionally began in about A.D. 1440.] Prior to his accession he caused a great conflagration in the city which lasted two days and nights as a revenge for his banishment.

Ewuare was a great magician, physician, traveler and warrior. He was also powerful, courageous and sagacious. He fought against and captured 201 towns and villages in Ekiti, Ikare, Kukuruku, Eka and the Ibo country on this side of the river Niger. He took their petty rulers captive and caused the people to pay tribute to him.

He made good roads in Benin City and especially the streets known as Akpakpava and Utantan. In fact the town rose to importance and gained the name "city" during his reign . . .

Ewuare was the first Oba of Benin to come into contact with Europeans, for Ruy de Sigueira visited the Benin area in 1472 . . .

Guns and Coconuts

A Portuguese explorer named John Affonso d'Aveiro visited Benin City for the first time in 1485-1486. He introduced guns and coconuts into this country.

Missionaries

It is said that John Affonso d'Aveiro came to Benin City for the second time during this reign. [That of Oba Esigie, beginning in A.D. 1504].

In order to test the ability of the Binis to look after his son, Odudua first of all sent seven lice to the Benin chiefs to be cared for and returned after three years. This condition was fulfilled and Odudua was greatly surprised to see the lice in increased sizes when they were sent back to him by the chiefs. He exclaimed that "the people who can take care of such minute pests as lice can undoubtedly take care of my son."

A Discontented Prince

Before he could send his son to Benin, Odudua died, but he left strong orders to his son and successor, Obalufon, that Oranmiyan should be sent there. So Prince Oranmiyan, one of the sons of Odudua of Ife, the father and progenitor of the Yoruba Obas, was sent, accompanied by courtiers, including Ogiefia, a native doctor, and he succeeded in reaching the city after much trouble at Ovia River with the ferry man. [The traditional date for the beginning of Oranmiyan's reign, according to Egharevba, is A.D. 1170.]

Ogiamwen, the son and successor of Evian, was much opposed to his coming. He gave it as his reason that it was too difficult to serve as a king-- "Ogie mianmwen na ga," hence his name Ogiamwen. But as the need for a proper Oba was felt to be so great by the inhabitants, no heed was paid to his advice.

Prince Oranmiyan took up his abode in the palace built for him at Usama by the elders (now a coronation shrine). Soon after his arrival he married a beautiful lady, Erinmwinde, daughter of Osanego, the ninth Onogie of Ego, by whom he had a son. After some years residence here he called a meeting of the people and renounced his office remarking that the country was a land of vexation, "Ile-Ibinu," (By which name the country was afterwards known) and that only a child born, trained and educated in the arts and mysteries of the land could reign over the people. He caused his son born to him by Erinmwinde to be made Oba in his place, and returned to his native land, Ife, leaving Ogiefia, Ihama, Oloton and others at Benin in charge of his son . . .

On his way back to Ife Oranmiyan halted at Ugha, now Okha, in the northwest of Benin Division where the Binis went to him for decisions in their matters for a period of three years . . .

Oranmiyan also halted at Obbah and remained there for over two years before leaving for Ife finally. He did this in order to allow some time for the growth of his son, Eweka I, before going to Ife, so that he might not be sent back to Benin by the then Oni of Ife, or, as the Bini say, Oghene n'Uhe. After staying about three years in Ife, he left for Oyo where he also left a son behind on leaving the place, and this son ultimately became the first Alafin of the present line, while Oranmiyan himself was

He advised the Oba to become a Christian, and said that Christianity would make his country better. Esigie therefore sent Ohen-okun, the Olokun priest at Ughoton, with him, as an Ambassador to the king of Portugal, asking him to send priests who would teach him and his people the faith. In reply the king of Portugal sent Roman Catholic missionaries and many rich presents, such as a copper stool (erhe), coral beads and a big umbrella, with an entreaty that Esigie should embrace the faith. At the same time he also gave presents to the Ambassador and his wife. The king of Portugal also sent some Portuguese traders who established trading factories at Ughoton, the old port of Benin. They traded in ivory, Benin cloths, pepper and other commodities in the king of Portugal's interest. Owing to the unhealthy state of the country their commerce soon ceased.

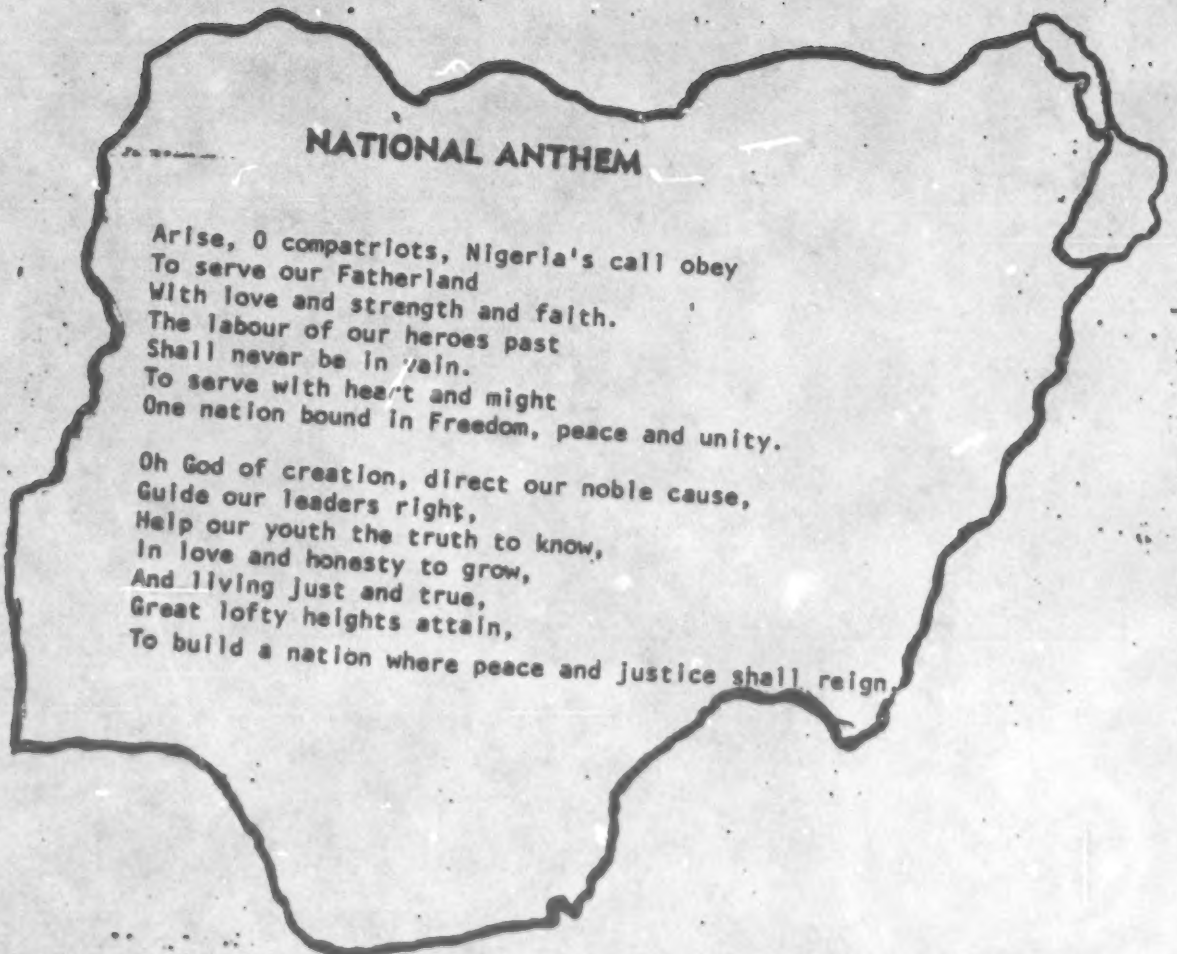
But John Affonso d'Aveiro with the other missionaries remained in Benin to carry on the mission work, and churches were built at Ogbelaka, Idumwerie and Akpakpava (Ikpoba Road), the last named being the "Holy Cross Cathedral." The residence of the Fathers was situated between the present Roman Catholic School and John Holt's Store. They had another at Idumwu-Ebo, and the missionary cemetery was where the Government School now stands. The work of the Mission made progress and thousands of people were baptized before the death of the great explorer John Affonso d'Aveiro, who was buried with great lamentations by the Oba and the Christians of Benin City.

The missionaries went with Esigie to the Idah war which took place in 1515-1516.

-65-

GOVERNMENT

by William Reynolds
Angene Wilson
and Judith Wiseman



NATIONAL ANTHEM

Arise, O compatriots, Nigeria's call obey
To serve our Fatherland
With love and strength and faith.
The labour of our heroes past
Shall never be in vain.
To serve with heart and might
One nation bound in Freedom, peace and unity.

Oh God of creation, direct our noble cause,
Guide our leaders right,
Help our youth the truth to know,
In love and honesty to grow,
And living just and true,
Great lofty heights attain,
To build a nation where peace and justice shall reign.

CONSTITUTIONS: NIGERIA AND THE UNITED STATES

Areas of Study:

Civics, U.S. and Comparative Government

Introduction:

The United States Constitution was drafted in 1787, while the Federal Republic of Nigeria drafted its constitution in 1978. The Nigerian Constitution draws heavily upon the U.S. Constitution in areas such as three branches of government, presidential form of executive, separation of powers, bicameral legislature, and Bill of Rights. The following activities are intended to have students become familiar with the basic ideals and concepts of each document. The students are asked to compare and contrast the two nations' constitutions; in this way, students will gain an appreciation for a constitution as a written form of government for a nation. Looking at the recently drafted Nigerian constitution will demonstrate the endurance and influence of the American Constitution and provide students with an appreciation of the ideas which were written down almost 200 years ago to govern our nation and have been used by Nigerians recently in establishing their own new constitution.

Activity 1: Preambles of the Constitution

Objective:

Students will compare the preambles of the Nigerian and U.S. Constitutions.

Materials:

Copies of the U.S. Constitution.

Procedure:

Teacher will write on blackboard or overhead the Preamble of the Nigerian Constitution.

WE THE PEOPLE of the Federal Republic of Nigeria

HAVING firmly and solemnly resolved:

TO LIVE in unity and harmony as one indivisible and indissoluble Sovereign Nation under God dedicated to the promotion of inter-African solidarity, world peace, international cooperation and understanding:

AND TO PROVIDE for a constitution for the purpose of promoting the good government and welfare of all persons

in our country on the principles of Freedom, Equality, and Justice, and for the purpose of consolidating the Unity of our people:

DO HEREBY make, enact and give to ourselves the following Constitution:

Students should have copies of the U.S. Constitution and be able to look at Preamble.

Teacher will ask students to find similarities and differences between the two. Students can see in the Nigerian Constitution emphasis on unity (written after a civil war) and "more perfect union" in the U.S. Constitution. (Articles of Confederation had not worked). Students should note reference to relationship of Nigeria to rest of Africa and the world. Freedom (liberty in U.S. Constitution) and justice are mentioned in both preambles, but equality is mentioned only in the Nigerian Constitution. Welfare is mentioned in both. Nigeria's Constitution probably says "give to ourselves" because the constitution under which Nigeria became independent in 1960 was British directed.

Activity 2: Three Branches of Government

Objective:

Students will outline qualifications for office and powers of each branch of government at the federal level as written in each nation's constitution.

Materials:

Handouts of portions of the Nigerian Constitution and copies of the U.S. Constitution.

Procedure:

Divide class into three groups with each group working on a different branch of government. Ask each group to list qualifications for office and powers for their assigned branch, using a chart like the following:

	<u>Qualifications for Office</u>	<u>Powers</u>
Nigeria		
U.S.		

After groups report back to class, discuss questions such as "What checks does each branch have over the other branches? What are the differences between the two constitutions? What changes have the Nigerians made?"

Activity 3: Fundamental Human Rights

Objective:

Students will compare the Fundamental Rights section of the Nigerian Constitution with the Bill of Rights of the U.S. Constitution.

Materials:

Handouts of Fundamental Rights section of Nigerian Constitution and copies of U.S. Constitution.

Procedure:

Teacher will ask students to read the two sections and answer the following questions: "What rights are guaranteed citizens of each nation in each constitution? What rights are guaranteed Nigerian citizens that are not included in our constitution?"

Background Information for Teacher

Government in Nigeria from 1960 to October 1979

British influence in Nigeria which officially became a colony in 1914 ended in 1960 when the nation became independent on October 1. Its constitution at independence used the British parliamentary model. In 1961 it became a republic but remained within the British Commonwealth. Dr. Nnamdi Azikiwe was the first President of the Federal Republic of Nigeria and Alhaji Sir Abubakar Tafawa Balewa was Nigeria's first Federal Prime Minister.

After several years of unrest and civil disturbances, a military coup took place in January 1966 in which Balewa and other notable Nigerians were killed. Major General Aguiyi Ironsi, an Ibo who then became head of the Federal Military Government, was killed in June, 1966. Civil war followed in which the Ibos demanded independence in the east in the Republic of Biafra. Major General Yakubu Gowon, from a northern minority ethnic group, was head of the Federal Military Government for the duration of the civil war which ended in 1970 and until 1975 when he was overthrown while out of the country. His successor General Murtala Mohammed was in office about seven months before his assassination. General Olusegun Obasanjo was the head of Federal Military Government until return to civilian rule in October 1979 when the new President Shehu Shagari took over leadership.

Handout 1: The Legislative Branch

CHAPTER V

THE LEGISLATURE

PART I

NATIONAL ASSEMBLY

A—Composition and Staff of National Assembly

43. There shall be a National Assembly for the Federation which shall consist of a Senate and a House of Representatives.

Establishment of the National Assembly.

44. Subject to the provisions of Chapter VIII and other provisions of this Constitution the Senate shall consist of 3 Senators from each State.

Composition of the Senate.

45. Subject to the provisions of Chapter VIII and other provisions of this Constitution the House of Representatives shall consist of 450 members.

Composition of the House of Representatives.

46.—(1) There shall be—

(a) a President and a Deputy President of the Senate, who shall be elected by members of that House from among themselves ; and

President of the Senate and Speaker of the House of Representatives.

(b) a Speaker and a Deputy Speaker of the House of Representatives, who shall be elected by members of that House from among themselves.

(2) The President or Deputy President of the Senate or the Speaker or Deputy Speaker of the House of Representatives shall vacate his office—

(a) if he ceases to be a member of the Senate or of the House of Representatives, as the case may be, otherwise than by reason of a dissolution of the Senate or the House of Representatives ; or

The Constitution of the Federal Republic of Nigeria

(b) when the House of which he is a member first sits after any dissolution of that House ; or

(c) if he is removed from office by a resolution of the Senate or of the House of Representatives, as the case may be, by the votes of not less than two-thirds majority of members of that House.

Staff of
the National
Assembly.

47. There shall be a Clerk to the National Assembly and such other staff as may be prescribed by an Act of the National Assembly, and the method of appointment of the Clerk and other staff of the National Assembly shall be as prescribed by that Act.

*3—Procedure for Summoning and Dissolution of
National Assembly*

Oaths of
members.
Sixth
Schedule.

48.—(1) Every member of the Senate or the House of Representatives shall, before taking his seat, take and subscribe the Oath of Allegiance and the oath of membership prescribed in the Sixth Schedule to this Constitution, but a member may before taking the oaths take part in the election of a President and a Deputy President of the Senate or, as the case may be, of a Speaker and a Deputy Speaker of the House of Representatives.

(2) The President and the Deputy President of the Senate and the Speaker and the Deputy Speaker of the House of Representatives shall take and subscribe the Oath of Allegiance and the oath of membership prescribed as aforesaid before the Clerk of the National Assembly.

Presiding at
sittings of
the National
Assembly
and at joint
sittings.

49.—(1) At any sitting of the National Assembly—

(a) in the case of the Senate, the President of the Senate shall preside, and in his absence the Deputy President shall preside ; and

(b) in the case of the House of Representatives, the Speaker of that House shall preside, and in his absence the Deputy Speaker shall preside.

(2) At any joint sitting of the Senate and the House of Representatives, the President of the Senate shall preside, and in his absence the Speaker of the House of Representatives shall preside.

(3) In the absence of the persons mentioned in the foregoing provisions of this section, each member of the Senate or the House of Representatives as the Senate or the House of Representatives may elect for that purpose shall preside.

Quorum.

50.—(1) If objection is taken by any member of the Senate or of the House of Representatives present that there are present in the House of which he is a member (besides the person presiding) fewer than one-third of all the members of that House and that it is not competent for the House to transact

business, and after such interval as may be prescribed in the rules of procedure of the House, the person presiding ascertains that the number of members present is still less than one-third of all the members of the House, he shall adjourn the House.

(2) The foregoing provisions of this section shall apply in relation to joint sitting of both Houses of the National Assembly as they apply in relation to a House of the National Assembly as if references to the Senate or the House of Representatives and to a member of either House are references to both Houses and to any member of the National Assembly, respectively.

51. The business of the National Assembly shall be conducted in English, and in Hausa, Ibo and Yoruba when adequate arrangements have been made therefor.

Language.

52.—(1) Except as otherwise provided by this Constitution, any question proposed for decision in the Senate or the House of Representatives shall be determined by the required majority of the members present and voting; and the person presiding shall cast a vote whenever necessary to avoid an equality of votes but shall not vote in any other case.

Voting.

(2) Except as otherwise provided by this Constitution, the required majority for the purpose of determining any question shall be a simple majority.

(3) The Senate or the House of Representatives shall by its rules provide—

(a) that a member of the House shall declare any direct pecuniary interest he may have in any matter coming before the House for deliberation;

(b) that the House may by resolution decide whether or not such member may vote, or participate in its deliberations, on such matter;

(c) the penalty, if any, which the House may impose for failure to declare any direct pecuniary interest such member may have; and

(d) for such other matters pertaining to the foregoing as the House may think necessary.

but nothing in the foregoing provisions shall enable any rules to be made to require any member, who signifies his intention not to vote on or participate in such matter, and who does not so vote or participate, to declare any such interest.

53. Any person who sits or votes in the Senate or the House of Representatives knowing or having reasonable grounds for knowing that he is not entitled to do so shall be guilty of an offence and shall upon conviction be liable to a term of imprisonment not exceeding 6 months or a fine not exceeding N1,000, or such higher term of imprisonment or a fine of a greater sum as may be prescribed for each day on which he sits or votes.

Unqualified persons sitting or voting : penalty.

54.—(1) The power of the National Assembly to make laws shall be exercised by bills passed by both the Senate and the House of Representatives and, except as otherwise provided by subsection (5) of this section, assented to by the President.

Mode of exercising Federal legislative power : general.

(2) A bill may originate in either the Senate or the House of Representatives and shall not become law unless it has been passed and, except as otherwise provided by this section and section 55 of this Constitution, assented to in accordance with the provisions of this section.

The Constitution of the Federal Republic of Nigeria

(3) Where a bill has been passed by the House in which it originated, it shall be sent to the other House; and it shall be presented to the President for assent when it has been passed by that other House and agreement has been reached between the 2 Houses on any amendment made on it.

(4) Where a bill is presented to the President for assent, he shall within 30 days thereof signify that he assents or that he withholds assent.

(5) Where the President withholds his assent and the bill is again passed by each House by two-thirds majority, the bill shall become law and the assent of the President shall not be required.

Made of
consisting
Federal
legislative
power:
money bills.

55.—(1) The provisions of this section shall apply to—

(a) an appropriation bill or a supplementary appropriation bill including any other bill for the payment, issue or withdrawal from the Consolidated Revenue Fund or any other public fund of the Federation of any money charged thereon or any alteration in the amount of such a payment, issue or withdrawal; and

(b) a bill for the imposition of or increase in any tax, duty or fee or any reduction, withdrawal or cancellation thereof.

(2) Where a bill to which this section applies is passed by one of the Houses of the National Assembly but is not passed by the other House within a period of 2 months from the commencement of a financial year, the President of the Senate shall within 14 days thereafter arrange for and convene a meeting of the joint finance committee to examine the bill with a view to resolving the differences between the 2 Houses.

(3) Where the joint finance committee fails to resolve such differences then the bill shall be presented to the National Assembly sitting at a joint meeting, and if the bill is passed at such joint meeting, it shall be presented to the President for assent.

(4) Where the President within 30 days after the presentation of the bill to him fails to signify his assent or where he withholds assent, then the bill shall again be presented to the National Assembly sitting at a joint meeting, and if passed by two-thirds majority of members of both Houses at such joint meeting, the bill shall become law and the assent of the President shall not be required.

(5) In this section, "joint finance committee" refers to the joint committee of the National Assembly on finance established pursuant to section 58 (3) of this Constitution.

Regulation of
proceedings.

56. Subject to the provisions of this Constitution, the Senate or the House of Representatives shall have power to regulate its own procedure, including the procedure for summoning and recess of the House.

Vacancy
not to
invalidate
proceedings.

57. The Senate or the House of Representatives may act notwithstanding any vacancy in its membership, and the presence or participation of any person not entitled to be present at or to participate in the proceedings of the House shall not invalidate those proceedings.

58.—(1) The Senate or the House of Representatives may appoint a committee of its members for such special or general purpose as in its opinion would be better regulated and managed by means of such a committee, and may by resolution, regulation or otherwise, as it thinks fit, delegate any functions exercisable by it to any such committee. Committee.

(2) The number of members of a committee appointed under this section, their terms of office and quorum shall be fixed by the House appointing it.

(3) The Senate and the House of Representatives shall appoint a joint committee on finance consisting of an equal number of persons appointed by each House and may appoint any other joint committee under the provisions of this section.

(4) Nothing in this section shall be construed as authorising such House to delegate to a committee the power to decide whether a bill shall be passed into law or to determine any matter which it is empowered to determine by resolution under the provisions of this Constitution, but the committee may be authorised to make recommendations to the House on any such matter.

59. The Senate and the House of Representatives shall each sit for a period of not less than 181 days in a year. Sittings.

60.—(1) The Senate and the House of Representatives shall each stand dissolved at the expiration of a period of 4 years commencing from the date of the first sitting of the House. Dissolution.

(2) If the Federation is at war in which the territory of Nigeria is physically involved and the President considers that it is not practicable to hold elections, the National Assembly may by resolution extend the period of 4 years mentioned in subsection (1) of this section from time to time but not beyond a period of 6 months at any one time.

C.—Qualification for Membership of National Assembly and Right of Attendance

61. Subject to the provisions of section 62 of this Constitution—

(a) a person shall be qualified for election as a member of the Senate if he is a citizen of Nigeria and has attained the age of 30 years ; Qualification for election.

(b) a person shall be qualified for election as a member of the House of Representatives if he is a citizen of Nigeria and has attained the age of 21 years.

62.—(1) No person shall be qualified for election to the Senate or the House of Representatives if— Disqualifications.

(a) he has voluntarily acquired the citizenship of a country other than Nigeria or except in such cases as may be prescribed by the National Assembly, has made a declaration of allegiance to such a country ;

(b) under any law in force in any part of Nigeria, he is adjudged to be a lunatic or otherwise declared to be of unsound mind ;

(c) he is under a sentence of death imposed on him by any court of law in Nigeria or a sentence of imprisonment for an offence involving dishonesty (by whatever name called) exceeding 6 months imposed on him by such a court or substituted by a competent authority for any other sentence imposed on him by such a court ;

(d) within a period of less than 10 years before the date of an election to a legislative house he has been convicted and sentenced for an offence involving dishonesty or he has been found guilty of a contravention of the Code of Conduct ;

(e) he is an undischarged bankrupt, having been adjudged or otherwise declared bankrupt under any law in force in Nigeria ; or

(f) he is a person employed in the public service of the Federation or of any State.

(2) Where in respect of any person who has been adjudged to be a lunatic, declared to be of unsound mind, sentenced to death or imprisonment or adjudged or declared bankrupt, any appeal against the decision is pending in any court of law in accordance with any law in force in Nigeria, subsection (1) of this section shall not apply during a period beginning from the date when such appeal is lodged and ending on the date when the appeal is finally determined or, as the case may be, the appeal lapses or is abandoned, whichever is earlier ; and for the purposes of this subsection, an "appeal" includes any application for an injunction or an order of certiorari, mandamus, prohibition or habeas corpus, or any appeal from any such application.

*Right of
conscience
of President.*

63.—(1) The President may attend any joint meeting of the National Assembly or any meeting of either House of the National Assembly, either to deliver an address on national affairs including fiscal measures or to make such statement on the policy of government as he considers to be of national importance.

(2) A Minister of the Government of the Federation shall attend either House of the National Assembly if invited to explain to the House the conduct of his ministry, and in particular when the affairs of that ministry are under discussion.

(3) Nothing in this section shall enable any person who is not a member of the Senate or of the House of Representatives to vote in that House or in any of its committees.

*Terms of
office of
members.*

64.—(1) A member of the Senate or of the House of Representatives shall vacate his seat in the House of which he is a member if—

(a) he becomes a member of another legislative house ;

(b) any other circumstances arise that, if he were not a member of the Senate or the House of Representatives, would cause him to be disqualified for election as a member ;

(c) he ceases to be a citizen of Nigeria ;

(d) he becomes President, Vice-President, Governor, Deputy Governor or a Minister of the Government of the Federation or a Commissioner of the Government of a State ;

The Constitution of the Federal Republic of Nigeria

27

(e) save as otherwise prescribed by this Constitution, he becomes member of a commission or other body established by this Constitution or by any other law ;

(f) without just cause he is absent from meetings of the House of which he is a member for a period amounting in the aggregate to more than one-third of the total number of days during which the House meets in any one year ; or

(g) being a person whose election to the House was sponsored by a political party, he becomes a member of another political party before the expiration of the period for which that House was elected ;

Provided that his membership of the latter political party is not as a result of a division in the political party of which he was previously a member or of a merger of 2 or more political parties or factions by one of which he was previously sponsored.

(2) A member of the Senate or of the House of Representatives shall be deemed to be absent without just cause from a meeting of the House of which he is a member, unless the person presiding certifies in writing that he is satisfied that the absence of the member from the meeting was for a just cause.

D—Elections to National Assembly

65. Subject to the provisions of section 66 of this Constitution, the Federal Electoral Commission shall—

(a) divide each State of the Federation into 5 Senatorial districts for purposes of elections to the Senate ; and

(b) divide the Federation into 450 Federal constituencies for purposes of elections to the House of Representatives.

66. No Senatorial district or Federal constituency shall fall within more than one State, and the boundaries of each district or constituency shall be such that the number of inhabitants thereof is as nearly equal to the population quota as is reasonably practicable.

67.—(1) The Federal Electoral Commission shall review the division of States and of the Federation into Senatorial districts and Federal constituencies at intervals of not less than 10 years, and may alter the districts or constituencies in accordance with the provisions of this section to such extent as it may consider desirable in the light of the review.

(2) Notwithstanding subsection (1) of this section, the Commission may at any time carry out such a review and alter the districts or constituencies in accordance with the provisions of this section to such extent as it considers necessary, in consequence of any amendment to section 3 of this Constitution or any provision replacing that section, or by reason of the holding of a census of the population, or pursuant to an Act of the National Assembly.

Senatorial district and Federal constituency.

Size of Senatorial districts and Federal constituencies.

Periodical review of Senatorial districts and Federal constituencies.

Time when alteration of Senatorial district or Federal constituency takes effect.

68. Where the boundaries of any Senatorial district or Federal constituency established under section 65 of this Constitution are altered in accordance with the provisions of section 67 hereof, that alteration shall come into effect after it has been approved by each House of the National Assembly and after the current life of the Senate (in the case of an alteration to the boundaries of a Senatorial district) or the House of Representatives (in the case of an alteration to the boundaries of a Federal constituency).

Ascertainment of population.

69. For the purposes of section 66 of this Constitution, the number of inhabitants of Nigeria or any part thereof shall be ascertained by reference to the 1963 census of the population of Nigeria or the latest census held in pursuance of an Act of the National Assembly after the coming into force of the provisions of this Part of this Constitution.

Time of election to the National Assembly.

70.—(1) Elections to each House of the National Assembly shall be held on a date to be appointed by the Federal Electoral Commission.

(2) The date mentioned in subsection (1) of this section shall not be earlier than 60 days before and not later than the date on which the House stands dissolved, or where the election is to fill a vacancy occurring more than 3 months before such date not later than one month after the vacancy occurred.

Direct election and franchise.

71.—(1) Subject to the provisions of this Constitution, every Senatorial district or Federal constituency established in accordance with the provisions of this Part of this Constitution shall return one member who shall be directly elected to the Senate or the House of Representatives in such manner as may be prescribed by an Act of the National Assembly.

(2) Every citizen of Nigeria, who has attained the age of 18 years residing in Nigeria at the time of the registration of voters for purposes of election to a legislative house, shall be entitled to be registered as a voter for that election.

Supervision of election.

72. The registration of voters and the conduct of elections shall be subject to the direction and supervision of the Federal Electoral Commission.

Powers of the National Assembly as to determination of certain questions.

73.—(1) The National Assembly shall make provisions as respects—

(a) persons who may apply to the competent High Court for the determination of any question as to whether—

(i) any person has been validly elected as a member of the Senate or of the House of Representatives,

(ii) the term of office of any person has ceased, or

(iii) the seat in the Senate or in the House of Representatives of a member of that House has become vacant ;

(b) circumstances and manner in which, and the conditions upon such application may be made ; and

(c) powers, practice and procedure of the competent High Court in relation to any such application.

(2) In this section, "competent High Court" has the meaning assigned to it in section 237 of this Constitution.

E—Powers and Control over Public Funds

Establishment of Consolidated Revenue Fund.

74.—(1) All revenues or other moneys raised or received by the Federation (not being revenues or other moneys payable under this Constitution or any Act of the National Assembly into any other public fund of the Federation established for a specific purpose) shall be paid into and form one Consolidated Revenue Fund of the Federation.

Handout 2: The Executive Branch

CHAPTER VI
THE EXECUTIVE
PART I

FEDERAL EXECUTIVE

A—The President of the Federation

122.—(1) There shall be for the Federation a President.

Establishment of the office of President.

(2) The President shall be the Head of State, the Chief Executive of the Federation and Commander-in-Chief of the Armed Forces of the Federation.

123. A person shall be qualified for election to the office of President if—

Qualification for election as President.

(a) he is a citizen of Nigeria by birth ; and

(b) he has attained the age of 35 years.

**Election
of the
President :
general.**

124.—(1) An election to the office of President shall be held on a date to be appointed by the Federal Electoral Commission.

(2) An election to the said office shall be held on a date not earlier than 60 days and not later than 30 days before the expiration of the term of office of the last holder of that office.

(3) Where in an election to the office of President one of the 2 or more candidates nominated for the election is the only candidate after the close of nomination, by reason of the disqualification, withdrawal, incapacitation, disappearance or death of the other candidates, the Federal Electoral Commission shall extend the time for nomination.

(4) For the purpose of an election to the said office, the whole country shall be regarded as one constituency.

(5) Every person who is registered to vote at an election of a member of a legislative house shall be entitled to vote at an election to the office of President.

**Election:
single Presi-
dential
candidate.**

125. A candidate for an election to the office of President shall be deemed to have been duly elected to such office where, being the only candidate nominated for the election—

(a) he has a majority of Yes votes over No votes cast at the election ; and

(b) he has not less than one-quarter of the votes cast at the election in each of at least two-thirds of all the States in the Federation,

but where the only candidate fails to be elected in accordance with this section, then there shall be fresh nominations.

**Election :
more than
one Presi-
dential
candidate.**

126.—(1) A candidate for an election to the office of President shall be deemed to have been duly elected where, there being only 2 candidates for the election—

(a) he has a majority of the votes cast at the election ; and

(b) he has not less than one-quarter of the votes cast at the election in each of at least two-thirds of all the States in the Federation.

(2) A candidate for an election to the office of President shall be deemed to have been duly elected where, there being more than 2 candidates for the election—

(a) he has the highest number of votes cast at the election ; and

(b) he has not less than one-quarter of the votes cast at the election in each of at least two-thirds of all the States in the Federation.

(3) In default of a candidate duly elected in accordance with subsection (2) of this section there shall be a second election in accordance with subsection (4) of this section at which the only candidates shall be—

(a) a candidate who secured the highest number of votes at any election held in accordance with the said subsection (2) of this section ; and

(b) one among the remaining candidates who has a majority of votes in the highest number of States.

The Constitution of the Federal Republic of Nigeria

43

as however that where there are more than one candidate with a majority of votes in the highest number of States, the candidate with the highest total of votes cast at the election shall be the second candidate for the election."

(4) In default of a candidate duly elected under the foregoing subsections, the Federal Electoral Commission shall within 7 days of the result of the election held under the said subsections, arrange for an election to be held—

(a) in each House of the National Assembly; and

(b) in the House of Assembly of every State in the Federation, with a view to determining which of the 2 candidates shall be elected as President, and the candidate who has a simple majority of all the votes cast at such election shall be deemed to have been duly elected as President.

(5) Elections to be held in accordance with subsection (4) of this section shall be held on the same day and at the same time throughout the Federation.

127.—(1) Subject to the provisions of this Constitution, a person shall hold the office of President until—

*Tenure of
office of
President.*

(a) when his successor in office takes the oath of that office;

(b) he dies whilst holding such office;

(c) the date when his resignation from office takes effect; or

(d) he otherwise ceases to hold office in accordance with the provisions of this Constitution.

(2) Subject to the provisions of subsection (1) of this section, the President shall vacate his office at the expiration of a period of 4 years commencing from the date, when—

(a) in the case of a person first elected as President under this Constitution, he took the Oath of Allegiance and the oath of office; and

(b) in any other case, the person last elected to that office under this Constitution took the Oath of Allegiance and oath of office or would, but for his death, have taken such oaths.

(3) If the Federation is at war in which the territory of Nigeria is physically involved and the President considers that it is not practicable to hold elections, the National Assembly may by resolution extend the period of 4 years mentioned in subsection (2) of this section from time to time; but no such extension shall exceed a period of 6 months at any one time.

128.—(1) A person shall not be qualified for election to the office of President if—

*Disquali-
fications.*

(a) he does any act, acquires any status or suffers any disability which, if he were a member of the Senate, would have disqualified him from membership of the Senate; or

(b) he had been elected to such office at any 2 previous elections.

(2) The President shall not, during the period when he holds office, hold any other executive office or paid employment in any capacity whatsoever.

Oaths of
President,
Sixth
Schedule.

129.—(1) A person elected to the office of President shall not begin to perform the functions of that office until he has taken and subscribed the Oath of Allegiance and the oath of office prescribed in the Sixth Schedule to this Constitution.

(2) The oaths aforesaid shall be administered by the Chief Justice of Nigeria or the person for the time being appointed to exercise the functions of that office.

Establish-
ment of
office of
Vice-
President.

130. There shall be for the Federation a Vice-President.

Nomination
and election
of Vice-
President.

131.—(1) In any election to which the foregoing provisions of this Part of this Chapter relate, a candidate for an election to the office of President shall not be deemed to be validly nominated unless he nominates another candidate as his associate for his running for the office of President, who is to occupy the office of Vice-President; and that candidate shall be deemed to have been duly elected to the office of Vice-President if the candidate for an election to the office of President who nominated him as such associate is duly elected as President in accordance with the provisions aforesaid.

(2) The provisions of this Part of this Chapter relating to qualification for election, tenure of office, disqualifications and oaths of President shall apply in relation to the office of Vice-President as if references to President were references to Vice-President.

Removal of
President
from
office.

132.—(1) The President or Vice-President may be removed from office in accordance with the provisions of this section.

(2) Whenever a notice of any allegation in writing signed by not less than one-third of the members of the National Assembly—

(a) is presented to the President of the Senate;

(b) stating that the holder of the office of President or Vice-President is guilty of gross misconduct in the performance of the functions of his office, detailed particulars of which shall be specified,

the President of the Senate shall within 7 days of the receipt of the notice cause a copy thereof to be served on the holder of the office and on each member of the National Assembly, and shall also cause any statement made in reply to the allegation by the holder of the office to be served on each member of the National Assembly.

(3) Within 14 days of the presentation of the notice to the President of the Senate (whether or not any statement was made by the holder of the office in reply to the allegation contained in the notice) each House of the National Assembly shall resolve by motion without any debate whether or not the allegation shall be investigated.

(4) A motion of the National Assembly that the allegation be investigated shall not be declared as having been passed, unless it is supported by the votes of not less than two-thirds majority of all the members of each House of the National Assembly.

(5) Within 7 days of the passing of a motion under the foregoing provisions, the President of the Senate shall cause the allegation to be investigated by a Committee of 7 persons who in his opinion are of high

integrity, not being members of any public service, legislative house or political party, and who shall have been nominated and, with the approval of the Senate, appointed by the President of the Senate to conduct the investigation.

(6) The holder of an office whose conduct is being investigated under this section shall have the right to defend himself in person and be represented before the Committee by legal practitioners of his own choice.

(7) A Committee appointed under this section shall—

(a) have such powers and exercise its functions in accordance with such procedure as may be prescribed by the National Assembly; and

(b) within 3 months of its appointment report its findings to each House of the National Assembly.

(8) Where the Committee reports to each House of the National Assembly that the allegation has not been proved, no further proceedings shall be taken in respect of the matter.

(9) Where the report of the Committee is that the allegation against the holder of the office has been proved, then within 14 days of the receipt of the report, each House of the National Assembly shall consider the report and if by a resolution of each House of the National Assembly supported by not less than two-thirds majority of all its members, the report of the Committee is adopted, then the holder of the office shall stand removed from office as from the date of the adoption of the report.

(10) No proceedings or determination of the Committee or of the National Assembly or any matter relating thereto shall be entertained or questioned in any court.

(11) In this section, "gross misconduct" means a grave violation or breach of the provisions of this Constitution or a misconduct of such nature as amounts in the opinion of the National Assembly to gross misconduct.

111.—(1) The President or Vice-President shall cease to hold office, if—

(a) by a resolution passed by two-thirds majority of all the members of the executive council of the Federation it is declared that the President or Vice-President is incapable of discharging the functions of his office; and

(b) the declaration is verified, after such medical examination as may be necessary, by a medical panel established under subsection (4) of this section in its report to the President of the Senate and the Speaker of the House of Representatives.

(2) Where the medical panel certifies in the report that in its opinion the President or Vice-President is suffering from such infirmity of body or mind as renders him permanently incapable of discharging the functions of his office, a notice thereof signed by the President of the Senate and the Speaker of the House of Representatives shall be published in the *Official Gazette* of the Government of the Federation.

(3) The President or Vice-President shall cease to hold office as from the date of publication of the notice of the medical report pursuant to subsection (2) of this section.

Permanent
incapacity of
President.

The Constitution of the Federal Republic of Nigeria

(4) The medical panel to which this section relates shall be appointed by the President of the Senate, and shall comprise 5 medical practitioners in Nigeria—

(a) one of whom shall be the personal physician of the holder of the office concerned; and

(b) 4 other medical practitioners who have, in the opinion of the President of the Senate, attained a high degree of eminence in the field of medicine relative to the nature of the examination to be conducted in accordance with the foregoing provisions.

(5) In this section, the reference to "executive council of the Federation" is a reference to the body of Ministers of the Government of the Federation, however called, established by the President and charged with such responsibilities for the functions of government as the President may direct.

*Discharge
of functions
of President.*

134.—(1) The Vice-President shall hold the office of President if the office of President becomes vacant by reason of death or resignation or the removal of the President from office in accordance with section 132 or 133 of this Constitution.

(2) Where any vacancy occurs in the circumstances mentioned in subsection (1) of this section during a period when the office of Vice-President is also vacant, the President of the Senate shall hold the office of President for a period of not more than 3 months, during which there shall be an election of a new President, who shall hold office for the unexpired term of office of the last holder of the office.

(3) Where the office of Vice-President becomes vacant—

(a) by reason of death or resignation or removal in accordance with section 132 or 133 of this Constitution;

(b) by his assumption of the office of President in accordance with subsection (1) of this section; or

(c) for any other reason,

the President shall nominate and, with the approval of each House of the National Assembly, appoint a new Vice-President.

*Ministers of
Federal
Government.*

135.—(1) There shall be such offices of Ministers of the Government of the Federation as may be established by the President.

(2) Any appointment to the office of Minister of the Government of the Federation shall, if the nomination of any person to such office is confirmed by the Senate, be made by the President.

(3) Any appointment under subsection (2) of this section by the President shall be in conformity with the provisions of section 14 (3) of this Constitution:

Provided that in giving effect to the provisions aforesaid the President shall appoint at least one Minister from each State, who shall be an indigene of such State.

(4) Where a member of the National Assembly or of a House of Assembly is appointed as Minister of the Government of the Federation, he shall be deemed to have resigned his membership of the National Assembly or of the House of Assembly on his taking the oath of office as Minister.

(5) No person shall be appointed as a Minister of the Government of the Federation unless he is qualified for election as a member of the House of Representatives.

(6) An appointment to any of the offices aforesaid shall be deemed to have been made where no return has been received from the Senate within 21 working days of the receipt of nomination by the Senate.

136.—(1) The President may, in his discretion, assign to the Vice-President or any Minister of the Government of the Federation responsibility for any business of the Government of the Federation, including the administration of any department of government.

Executive responsibilities of Ministers.

(2) The President shall hold regular meetings with the Vice-President and all the Ministers of the Government of the Federation for the purposes of—

(a) determining the general direction of domestic and foreign policies of the Government of the Federation ;

(b) co-ordinating the activities of the President, the Vice-President and the Ministers of the Government of the Federation in the discharge of their executive responsibilities ; and

(c) advising the President generally in the discharge of his executive functions other than those functions with respect to which he is required by this Constitution to seek the advice or act on the recommendation of any other person or body.

137. A Minister of the Government of the Federation shall not enter upon the duties of his office, unless he has taken and subscribed the Oath of Allegiance and the oath for the due execution of the duties of his office prescribed in the Sixth Schedule to this Constitution.

Oaths of Ministers.

Sixth Schedule.

138.—(1) There shall be an Attorney-General of the Federation who shall be a Minister of the Government of the Federation.

Attorney-General of the Federation.

(2) A person shall not be qualified to hold or perform the functions of the office of the Attorney-General of the Federation unless he is qualified to practise as a legal practitioner in Nigeria and has been so qualified for not less than 10 years.

139.—(1) The President may appoint any person as a Special Adviser to assist him in the performance of his functions.

Special Advisers.

(2) The number of such Advisers and their remuneration and allowances shall be as prescribed by law or by resolution of the National Assembly.

(3) Any appointment made pursuant to the provisions of this section shall be at the pleasure of the President and shall cease when the President ceases to hold office.

B—Establishment of Certain Federal Executive Bodies

**Federal
Commissions
and Councils.**

140.—(1) There shall be established for the Federation the following bodies, namely—

- (a) Council of State ;
- (b) Federal Civil Service Commission ;
- (c) Federal Electoral Commission ;
- (d) Federal Judicial Service Commission ;
- (e) National Defence Council ;
- (f) National Economic Council ;
- (g) National Population Commission ;
- (h) National Security Council ; and
- (i) Police Service Commission.

**Part I
Third
Schedule.**

(2) The composition and powers of each body established by subsection (1) of this section are as contained in Part I of the Third Schedule to this Constitution.

**Appointment
of Chairman
and members.**

141.—(1) Except in the case of *ex officio* members or where other provisions are made in this Constitution, the Chairman and members of any of the bodies so established shall, subject to the provisions of this Constitution, be appointed by the President, and the appointment shall be subject to confirmation by the Senate.

(2) In exercising his powers to appoint a person as Chairman or member of the Council of State, the National Defence Council, or the National Security Council, the President shall not be required to obtain the confirmation of the Senate.

(3) In exercising his powers to appoint a person as Chairman or member of the Federal Electoral Commission, the Federal Judicial Service Commission or the National Population Commission, the President shall consult the Council of State.

**Term of
office of
members.**

142.—(1) A person who is a member of any of the bodies established as aforesaid shall, subject to the provisions of this Part, remain a member thereof—

- (a) in the case of an *ex officio* member, whilst he holds the office by virtue of which he is a member of the body ;
- (b) in the case of a person who is a member by virtue of his having previously held an office, for the duration of his life ; and
- (c) in the case of a person who is a member otherwise than as an *ex officio* member or otherwise than by virtue of his having previously held an office, for a period of 5 years from the date of his appointment.

(2) A member of any of the bodies shall cease to be a member if any circumstances arise that, if he were not a member of the body, would cause him to be disqualified for appointment as such a member.

*Prerogative
of mercy.*

161.—(1) The President may—

(a) grant any person concerned with or convicted of any offence created by an Act of the National Assembly a pardon, either free or subject to lawful conditions ;

(b) grant to any person a respite, either for an indefinite or for a specified period, of the execution of any punishment imposed on that person for such an offence ;

(c) substitute a less severe form of punishment for any punishment imposed on that person for such an offence ; or

(d) remit the whole or any part of any punishment imposed on that person for such an offence or of any penalty or forfeiture otherwise due to the State on account of such an offence.

(2) The powers of the President under subsection (1) of this section shall be exercised by him after consultation with the Council of State.

(3) The President, acting in accordance with the advice of the Council of State, may exercise his powers under subsection (1) of this section in relation to persons concerned with offences against naval, military or air-force law or convicted or sentenced by a court-martial.

Handout 3: The Judicial Branch

CHAPTER VII
THE JUDICATURE

PART I

FEDERAL COURTS

A—The Supreme Court of Nigeria

- 210.—(1) There shall be a Supreme Court of Nigeria.
(2) The Supreme Court of Nigeria shall consist of—
(a) the Chief Justice of Nigeria; and
(b) such number of Justices of the Supreme Court, not exceeding 15,
as may be prescribed by an Act of the National Assembly.

Establish-
ment of the
Supreme
Court
of Nigeria.

211.—(1) The appointment of a person to the office of Chief Justice of Nigeria shall be made by the President in his discretion subject to confirmation of such appointment by a simple majority of the Senate.

Appointment
of Justices
of the
Supreme
Court.

(2) The appointment of a person to the office of a Justice of the Supreme Court shall be made by the President on the advice of the Federal Judicial Service Commission subject to approval of such appointment by a simple majority of the Senate.

(3) A person shall not be qualified to hold the office of Chief Justice of Nigeria or of a Justice of the Supreme Court, unless he is qualified to practise as a legal practitioner in Nigeria and has been so qualified for a period of not less than 15 years.

(4) If the office of Chief Justice of Nigeria is vacant, or if the person holding the office is for any reason unable to perform the functions of the office, then until a person has been appointed to and has assumed the functions of that office, or until the person holding the office has resumed those functions, the functions shall be performed by a person to be designated from time to time in that behalf by the President, acting in his discretion, from among the Justices of the Supreme Court.

(5) Except with the approval of the Senate, an appointment pursuant to the provisions of subsection (4) of this section shall cease to have effect after the expiration of 3 months from the date of such appointment, and the President shall not re-appoint a person whose appointment has lapsed.

**Original
jurisdiction.**

212.—(1) The Supreme Court shall, to the exclusion of any other court, have original jurisdiction in any dispute between the Federation and a State or between States if and in so far as that dispute involves any question (whether of law or fact) on which the existence or extent of a legal right depends.

(2) In addition to the jurisdiction conferred upon it by subsection (1) of this section, the Supreme Court shall have such original jurisdiction as may be conferred upon it by any Act of the National Assembly :

Provided that no original jurisdiction shall be conferred upon the Supreme Court with respect to any criminal matter.

**Appellate
jurisdiction.**

213.—(1) The Supreme Court shall have jurisdiction to the exclusion of any other court of law in Nigeria to hear and determine appeals from the Federal Court of Appeal.

(2) An appeal shall lie from decisions of the Federal Court of Appeal to the Supreme Court as of right in the following cases—

(a) where the ground of appeal involves questions of law alone, decisions in any civil or criminal proceedings before the Federal Court of Appeal ;

(b) decisions in any civil or criminal proceedings on questions as to the interpretation or application of this Constitution ;

(c) decisions in any civil or criminal proceedings on questions as to whether any of the provisions of Chapter IV of this Constitution has been, is being or is likely to be, contravened in relation to any person ;

(d) decisions in any criminal proceedings in which any person has been sentenced to death by the Federal Court of Appeal or in which the Federal Court of Appeal has affirmed a sentence of death imposed by any other court ;

(e) decisions on any question whether any person has been validly elected to any office under this Constitution or to the membership of any legislative house or whether the term of office of any person has ceased or the seat of a person in a legislative house has become vacant ; and

(f) such other cases as may be prescribed by any law in force in any State.

(3) Subject to the provisions of subsection (2) of this section, an appeal shall lie from the decisions of the Federal Court of Appeal to the Supreme Court with the leave of the Federal Court of Appeal or the Supreme Court.

(4) The Supreme Court may dispose of any application for leave to appeal from any decision of the Federal Court of Appeal in respect of any civil or criminal proceedings in which leave to appeal is necessary after consideration of the record of the proceedings if the Supreme Court is of opinion that the interests of justice do not require an oral hearing of the application.

(5) Any right of appeal to the Supreme Court from the decisions of the Federal Court of Appeal conferred by this section shall be exercisable in the case of civil proceedings at the instance of a party thereto or, with the leave of the Federal Court of Appeal or the Supreme Court at the instance of any other person having an interest in the matter, and in the case of criminal proceedings at the instance of an accused person or, subject to the provisions of this Constitution and any powers conferred upon the Attorney-General of the Federation or the Attorney-General of a State to take over and continue or to discontinue such proceedings, at the instance of such other authorities or persons as may be prescribed.

(6) Any right of appeal to the Supreme Court from the decisions of the Federal Court of Appeal conferred by this section shall, subject to section 216 of this Constitution, be exercised in accordance with any Act of the National Assembly and rules of court for the time being in force regulating the powers, practice and procedure of the Supreme Court.

214. For the purpose of exercising any jurisdiction conferred upon it by this Constitution or any law, the Supreme Court shall be duly constituted if it consists of not less than 5 Justices of the Supreme Court :

Constitution

Provided that where the Supreme Court is sitting to consider an appeal brought under section 213 (2) (b) or (c) of this Constitution, or to exercise its original jurisdiction in accordance with section 212 of this Constitution, the court shall be constituted by 7 Justices.

215. Without prejudice to the powers of the President or of the Governor of a State with respect to prerogative of mercy, no appeal shall lie to any other body or person from any determination of the Supreme Court.

Finality of determinations.

216. Subject to the provisions of any Act of the National Assembly, the Chief Justice of Nigeria may make rules for regulating the practice and procedure of the Supreme Court.

Practice and procedure.

B—The Federal Court of Appeal

217.—(1) There shall be a Federal Court of Appeal.

(2) The Federal Court of Appeal shall consist of—

(a) a President of the Federal Court of Appeal ; and

Establishment of Federal Court of Appeal.

(b) such number of Justices of the Federal Court of Appeal, not less than 15, of which not less than 3 shall be learned in Islamic personal law, and not less than 3 shall be learned in Customary law, as may be prescribed by an Act of the National Assembly.

Appointment of Justices of the Federal Court of Appeal.

218.—(1) The appointment of a person to the office of President of the Federal Court of Appeal shall be made by the President on the advice of the Federal Judicial Service Commission subject to approval of such appointment by a simple majority of the Senate.

(2) The appointment of a person to the office of a Justice of the Federal Court of Appeal shall be made by the President on the recommendation of the Federal Judicial Service Commission.

(3) A person shall not be qualified to hold the office of a Justice of the Federal Court of Appeal unless he is qualified to practise as a legal practitioner in Nigeria and has been so qualified for a period of not less than 12 years.

(4) If the office of President of the Federal Court of Appeal is vacant, or if the person holding the office is for any reason unable to perform the functions of the office, then until a person has been appointed to and has assumed the functions of that office, or until the person holding the office has resumed those functions, the functions shall be performed by a person to be designated from time to time in that behalf by the President of the Federal Republic of Nigeria, acting in his discretion, from among the Justices of the Federal Court of Appeal.

(5) Except with the approval of the Senate, an appointment pursuant to the provisions of subsection (4) of this section shall cease to have effect after the expiration of 3 months from the date of such appointment, and the President shall not re-appoint a person whose appointment has lapsed.

Jurisdiction.

219. Subject to the provisions of this Constitution, the Federal Court of Appeal shall have jurisdiction, to the exclusion of any other court of law in Nigeria, to hear and determine appeals from the Federal High Court, High Court of a State, Sharia Court of Appeal of a State and Customary Court of Appeal of a State.

Appeals as of right from a High Court.

220.—(1) An appeal shall lie from decisions of a High Court to the Federal Court of Appeal as of right in the following cases—

(a) final decisions in any civil or criminal proceedings before the High Court sitting at first instance ;

(b) where the ground of appeal involves questions of law alone, decisions in any civil or criminal proceedings ;

(c) decisions in any civil or criminal proceedings on questions as to the interpretation or application of this Constitution ;

(d) decisions in any civil or criminal proceedings on questions as to whether any of the provisions of Chapter IV of this Constitution has been, is being or is likely to be, contravened in relation to any person ;

(e) decisions in any criminal proceedings in which the High Court has imposed a sentence of death ;

(f) decisions on any question whether any person has been validly elected to any office under this Constitution, or to the membership of any legislative house or whether the term of office of any person has ceased or the seat of a person in legislative house has become vacant ;

(g) decisions made or given by the High Court—

(i) where the liberty of a person or the custody of an infant is concerned,

(ii) where an injunction or the appointment of a receiver is granted or refused,

(iii) in the case of a decision determining the case of a creditor or the liability of a contributory or other officer under any enactment relating to companies in respect of misfeasance or otherwise,

(iv) in the case of a decree nisi in a matrimonial cause or a decision in an admiralty action determining liability, and

(v) in such other cases as may be prescribed by any law in force in Nigeria.

(2) Nothing in this section shall confer any right of appeal—

(a) from a decision of any High Court granting unconditional leave to defend an action ;

(b) from an order absolute for the dissolution or nullity of marriage in favour of any party who, having had time and opportunity to appeal from the decree nisi on which the order was founded, has not appealed from that decree nisi ; and

(c) without the leave of a High Court or of the Federal Court of Appeal, from a decision of the High Court made with the consent of the parties or as to costs only.

221.—(1) Subject to the provisions of section 220 of this Constitution, an appeal shall lie from decisions of a High Court to the Federal Court of Appeal with the leave of that High Court or the Federal Court of Appeal.

Appeals with leave.

(2) The Federal Court of Appeal may dispose of any application for leave to appeal from any decision of a High Court in respect of any civil or criminal proceedings in which an appeal has been brought to the High Court from any other court after consideration of the record of the proceedings, if the Federal Court of Appeal is of the opinion that the interests of justice do not require an oral hearing of the application.

222. Any right of appeal to the Federal Court of Appeal from the decisions of a High Court conferred by this Constitution—

(a) shall be exercisable in the case of civil proceedings at the instance of a party thereto, or with the leave of the High Court or the Federal Court of Appeal at the instance of any other person having an interest in the matter, and in the case of criminal proceedings at the instance of an accused person or, subject to the provisions of this Constitution and any powers conferred upon the Attorney-General of the Federation or the Attorney-General of a State to take over and continue or to discontinue such proceedings, at the instance of such other authorities or persons as may be prescribed ;

(b) shall be exercised in accordance with any Act of the National Assembly and rules of court for the time being in force regulating the powers, practice and procedure of the Federal Court of Appeal.

Exercise of right of appeal from a High Court in civil and criminal matters.

Appeals
from
Sharia
Court of
Appeal of
a State.

223.—(1) An appeal shall lie from decisions of the Sharia Court of Appeal of a State to the Federal Court of Appeal as of right in any civil proceedings before the Sharia Court of Appeal with respect to any question of Islamic personal law which the Sharia Court of Appeal is competent to decide.

(2) Any right of appeal to the Federal Court of Appeal from the decisions of a Sharia Court of Appeal conferred by this section—

(a) shall be exercisable at the instance of a party thereto or, with the leave of the Sharia Court of Appeal or of the Federal Court of Appeal, at the instance of any other person having an interest in the matter ; and

(b) shall be exercised in accordance with any Act of the National Assembly and rules of court for the time being in force regulating the powers, practice and procedure of the Federal Court of Appeal.

Appeals
from Customary
Court of
Appeal of
a State.

224.—(1) An appeal shall lie from decisions of the Customary Court of Appeal of a State to the Federal Court of Appeal as of right in any civil proceedings before the Customary Court of Appeal with respect to any question of Customary law and such other matters as may be prescribed by an Act of the National Assembly.

(2) Any right of appeal to the Federal Court of Appeal from the decisions of a Customary Court of Appeal conferred by this section—

(a) shall be exercisable at the instance of a party thereto or, with the leave of the Customary Court of Appeal or of the Federal Court of Appeal, at the instance of any other person having an interest in the matter ;

(b) shall be exercised in accordance with any Act of the National Assembly and rules of court for the time being in force regulating the powers, practice and procedure of the Federal Court of Appeal.

Appeals
from Code of
Conduct
Tribunal and
other courts
and tribunals,
Fifth
Schedule.

225.—(1) An appeal shall as of right lie from decisions of the Code of Conduct Tribunal established in the Fifth Schedule to this Constitution to the Federal Court of Appeal.

(2) The National Assembly may confer jurisdiction upon the Federal Court of Appeal to hear and determine appeals from any decision of any other court of law or tribunal established by the National Assembly.

Constitution
of Federal
Court of
Appeal.

226. For the purpose of exercising any jurisdiction conferred upon it by this Constitution or any other law, the Federal Court of Appeal shall be duly constituted if it consists of not less than 3 Justices of the Federal Court of Appeal, and in the case of appeals from—

(a) a Sharia Court of Appeal, if it consists of not less than 3 Justices of the Federal Court of Appeal learned in Islamic personal law ; and

(b) a Customary Court of Appeal, if it consists of not less than 3 Justices of Appeal learned in Customary law.

Practice and
procedure.

227. Subject to the provisions of any Act of the National Assembly, the President of the Federal Court of Appeal may make rules for regulating the practice and procedure of the Federal Court of Appeal.

C—The Federal High Court

228.—(1) There shall be a Federal High Court.

Establishment of the Federal High Court.

(2) The Federal High Court shall consist of—

(a) a Chief Judge of the Federal High Court ; and

(b) such number of Judges of the Federal High Court as may be prescribed by an Act of the National Assembly.

229.—(1) The appointment of persons to the offices of Chief Judge and Judges of the Federal High Court shall be made by the President on the recommendation of the Federal Judicial Service Commission.

Appointment of Chief Judge and Judges.

(2) A person shall not be qualified to hold the office of a Judge of the Federal High Court unless he is qualified to practise as a legal practitioner in Nigeria and has been so qualified for a period of not less than 10 years.

(3) If the office of Chief Judge of the Federal High Court is vacant or if the person holding the office is, for any reason unable to perform the functions of the office, then, until a person has been appointed to and has assumed the functions of that office or until the person holding the office has resumed those functions, the functions shall be performed by a person to be designated from time to time in that behalf by the President, acting in his discretion, from among the Judges of the Federal High Court.

(4) Except with the approval of the Senate, an appointment pursuant to the provisions of subsection (3) of this section shall cease to have effect after the expiration of 3 months from the date of such appointment and the President shall not re-appoint a person whose appointment has lapsed.

230.—(1) Subject to the provisions of this Constitution and in addition to such other jurisdiction as may be conferred upon it by an Act of the National Assembly, the Federal High Court shall have jurisdiction—

Jurisdiction.

(a) in such matters connected with or pertaining to the revenue of the Government of the Federation as may be prescribed by the National Assembly ; and

(b) in such other matters as may be prescribed as respects which the National Assembly has power to make laws.

(2) Notwithstanding subsection (1) of this section, where by law any court established before the date when this section comes into force is empowered to exercise jurisdiction for the hearing and determination of any of the matters to which subsection (1) of this section relates, such court shall as from the date when this section comes into force be restyled "Federal High Court", and shall continue to have all the powers and exercise the jurisdiction conferred upon it by any law.

Powers.

231.—(1) For the purpose of exercising any jurisdiction conferred upon it by this Constitution or as may be conferred by an Act of the National Assembly, the Federal High Court shall have all the powers of the High Court of a State.

(2) Notwithstanding subsection (1) of this section, the National Assembly may by law make provisions conferring upon the Federal High Court powers additional to those conferred by this section as may appear necessary or desirable for enabling the court more effectively to exercise its jurisdiction.

Constitution.

232. The Federal High Court shall be duly constituted if it consists of at least one Judge of that court.

Practice and procedure.

233. The National Assembly may by law make provisions with respect to the practice and procedure of the Federal High Court (including the service and execution of all civil and criminal processes of the court); and until other provisions are made by the National Assembly, the jurisdiction hereby conferred upon the Federal High Court shall be exercised in accordance with the practice and procedure for the time being in force in relation to a High Court of a State or to any other court with like jurisdiction.

PART II

STATE COURTS

A—High Court of a State

Establishment of a High Court for each State.

234.—(1) There shall be a High Court for each State of the Federation.

(2) The High Court of a State shall consist of—

(a) a Chief Judge of the High Court of the State; and

(b) such number of Judges of the High Court as may be prescribed by a Law of the House of Assembly of the State.

Appointment of Chief Judge and Judges.

235.—(1) The appointment of a person to the office of Chief Judge of the High Court of a State shall be made by the Governor of the State on the advice of the State Judicial Service Commission subject to the approval of such appointment by a simple majority of the House of Assembly of the State.

(2) The appointment of a person to the office of a Judge of a High Court of a State shall be made by the Governor of the State acting on the recommendation of the State Judicial Service Commission.

(3) A person shall not be qualified to hold office of a Judge of the High Court of a State unless he is qualified to practice as a legal practitioner in Nigeria and has been so qualified for a period of not less than 10 years.

(4) If the office of Chief Judge of the High Court of a State is vacant or if the person holding the office is for any reason unable to perform the functions of the office, then, until a person has been appointed to and has assumed the functions of that office, or until the person holding the office has resumed those functions, the functions shall be performed by a person to be designated from time to time in that behalf by the Governor of the State, acting in his discretion, from among the Judges of the High Court of the State.

(3) Except with the approval of the House of Assembly of the State, an appointment pursuant to subsection (4) of this section shall cease to have effect after the expiration of 3 months from the date of such appointment, and the Governor shall not re-appoint a person whose appointment has lapsed.

236.—(1) Subject to the provisions of this Constitution and in addition to such other jurisdiction as may be conferred upon it by law, the High Court of a State shall have unlimited jurisdiction to hear and determine any civil proceedings in which the existence or extent of a legal right, power, duty, liability, privilege, interest, obligation or claim is in issue or to hear and determine any criminal proceedings involving or relating to any penalty, forfeiture, punishment or other liability in respect of an offence committed by any person.

Jurisdiction :
general.

(2) The reference to civil or criminal proceedings in this section includes a reference to the proceedings which originate in the High Court of a State and those which are brought before the High Court to be dealt with by the court in the exercise of its appellate or supervisory jurisdiction.

237.—(1) Without prejudice to the generality of the provisions of section 236 of this Constitution, the competent High Court shall, to the exclusion of any other court, have original jurisdiction to hear and determine any question whether any person has been validly elected to any office or to the membership of any legislative house, or whether the term of office of any person has ceased or the seat of a person in a legislative house has become vacant.

Jurisdiction
as to certain
proceedings.

(2) In this section, "competent High Court" means—

(a) in any case involving the office of President or Vice-President, the Federal High Court and on the coming into force of section 262 of this Constitution the High Court of the Federal Capital Territory established pursuant to section 263 of this Constitution ;

(b) in any case involving any other office, the High Court of the State in respect of which such office is established under this Constitution ; and

(c) in any case involving the membership of or the seat of a person in a legislative house, the High Court of the State where the Senatorial district, Federal constituency or State constituency of that member or person is located.

238. For the purpose of exercising any jurisdiction conferred upon it under this Constitution or any law, a High Court of a State shall be duly constituted if it consists of at least one Judge of that court.

Constitution.

239. The High Court of a State shall exercise jurisdiction vested in it by this Constitution or by any law in accordance with the practice and procedure (including the service and execution of all civil and criminal processes of the court) from time to time prescribed by the House of Assembly of the State.

Practice and
procedure.

B—Sharia Court of Appeal of a State

240.—(1) There shall be for any State that requires it a Sharia Court of Appeal for that State.

Establish-
ment of
Sharia
Court of
Appeal.

(2) The Sharia Court of Appeal of the State shall consist of—

(a) a Grand Kadi of the Sharia Court of Appeal ; and

Appointment
of Grand
Kadi and
Kadis.

(3) such number of Kadis of the Sharia Court of Appeal as may be prescribed by the House of Assembly of the State.

241.—(1) The appointment of a person to the office of the Grand Kadi of the Sharia Court of Appeal of a State shall be made by the Governor of the State on the advice of the State Judicial Service Commission subject to the approval of such appointment by a simple majority of the House of Assembly.

(2) The appointment of a person to the office of a Kadi of the Sharia Court of Appeal of a State shall be made by the Governor of the State acting on the recommendation of the State Judicial Service Commission.

(3) A person shall not be qualified to hold office as a Kadi of the Sharia Court of Appeal of a State unless—

(a) he has attended and has obtained a recognised qualification in Islamic personal law from an institution approved by the State Judicial Service Commission and has held the qualification for a period of not less than 10 years; and

(b) he either has considerable experience in the practice of Islamic personal law or he is a distinguished scholar of Islamic personal law.

(4) If the office of the Grand Kadi of the Sharia Court of Appeal of a State is vacant or if a person holding the office is, for any reason unable to perform the functions of the office, then, until a person has been appointed to and has assumed the functions of that office, or until the person holding the office has resumed those functions, the functions shall be performed by a person to be designated from time to time in that behalf by the Governor of the State, acting in his discretion, from among the Kadis of the Sharia Court of Appeal.

(5) Except with the approval of the House of Assembly of the State, an appointment pursuant to subsection (4) of this section shall cease to have effect after the expiration of 3 months from the date of such appointment, and the Governor shall not re-appoint a person whose appointment has lapsed.

Jurisdiction.

242.—(1) The Sharia Court of Appeal of a State shall, in addition to such other jurisdiction as may be conferred upon it by the Law of the State, exercise such appellate and supervisory jurisdiction in civil proceedings involving questions of Islamic personal law which the court is competent to decide in accordance with the provisions of subsection (2) of this section.

(2) For the purposes of subsection (1) of this section, the Sharia Court of Appeal shall be competent to decide—

(a) any question of Islamic personal law regarding a marriage concluded in accordance with that law, including a question relating to the validity or dissolution of such a marriage or a question that depends on such a marriage and relating to family relationship or the guardianship of an infant;

(b) where all the parties to the proceedings are moslems, any question of Islamic personal law regarding a marriage, including the validity or dissolution of that marriage, or regarding family relationship, a founding or the guardianship of an infant;

(c) any question of Islamic personal law regarding a trust, gift, will or succession where the endower, donor, testator or deceased person is a moslem;

(d) any question of Islamic personal law regarding an infant, prodigal or person of unsound mind who is a moslem or the maintenance or guardianship of a moslem who is physically or mentally infirm; or

(d) where all the parties to the proceedings (whether or not they are Muslims) have requested the court that hears the case in the first instance to determine that case in accordance with Islamic personal law, any other question.

243. For the purpose of exercising any jurisdiction conferred upon it by this Constitution or any law, a Sharia Court of Appeal of a State shall be duly constituted if it consists of at least 2 Kadis of that Court.

Constitution.

244. The Sharia Court of Appeal of a State shall exercise the jurisdiction vested in it by this Constitution or by any law in accordance with the practice and procedure from time to time prescribed by the House of Assembly of the State.

Practice and procedure.

C—Customary Court of Appeal of a State

245.—(1) There shall be for any State that requires it a Customary Court of Appeal for the State.

Establishment of Customary Court of Appeal.

(2) The Customary Court of Appeal of a State shall consist of—

(a) a President of the Customary Court of Appeal of the State; and be prescribed by the House of Assembly of the State.

246.—(1) The appointment of a person to the office of President of a Customary Court of Appeal shall be made by the Governor of the State on the advice of the State Judicial Service Commission subject to the approval of such appointment by a simple majority of the House of Assembly of the State.

Appointment of President and Judges.

(2) The appointment of a person to the office of a Judge of a Customary Court of Appeal shall be made by the Governor of the State acting on the recommendation of the State Judicial Service Commission.

(3) Apart from such other qualifications as may be prescribed by the National Assembly, a person shall not be qualified to hold office of a Judge of Customary Court of Appeal of a State unless, in the opinion of the State Judicial Service Commission, he has considerable knowledge of and experience in the practice of Customary law.

(4) If the office of President of the Customary Court of Appeal of a State is vacant or if the person holding the office is, for any reason unable to perform the functions of the office, then, until a person has been appointed to and has assumed the functions of that office, or until the person holding the office has resumed those functions, the functions shall be performed by a person to be designated from time to time in that behalf by the Governor of the State, acting in his discretion, from among the Judges of the Customary Court of Appeal of the State.

(5) Except with the approval of the House of Assembly of the State, an appointment pursuant to subsection (4) of this section shall cease to have effect after the expiration of 3 months from the date of such appointment, and the Governor shall not re-appoint a person whose appointment has lapsed.

247.—(1) A Customary Court of Appeal of a State shall exercise appellate and supervisory jurisdiction in civil proceedings involving questions of Customary law.

Jurisdiction

Handout 4: Fundamental Rights

CHAPTER IV

FUNDAMENTAL RIGHTS

30.—(1) Every person has a right to life, and no one shall be deprived intentionally of his life, save in execution of the sentence of a court in respect of a criminal offence of which he has been found guilty in Nigeria.

Right to life.

(2) A person shall not be regarded as having been deprived of his life in contravention of this section, if he dies as a result of the use, to such extent and in such circumstances as are permitted by law, of such force as is reasonably necessary—

(a) for the defence of any person from unlawful violence or for the defence of property ;

(b) in order to effect a lawful arrest or to prevent the escape of a person lawfully detained ; or

(c) for the purpose of suppressing a riot, insurrection or mutiny.

31.—(1) Every individual is entitled to respect for the dignity of his person, and accordingly—

Right to dignity of human person.

(a) no person shall be subjected to torture or to inhuman or degrading treatment ;

(b) no person shall be held in slavery or servitude ; and

(c) no person shall be required to perform forced or compulsory labour.

(2) For the purposes of subsection (1) (c) of this section, "forced or compulsory labour" does not include—

(a) any labour required in consequence of the sentence or order of a court ;

(b) any labour required of members of the armed forces of the Federation or the Nigeria Police Force in pursuance of their duties as such or, in the case of persons who have conscientious objections to service in the armed forces of the Federation, any labour required instead of such service ;

(c) any labour required which is reasonably necessary in the event of any emergency or calamity threatening the life or well-being of the community ; or

(d) any labour or service that forms part of—

(i) normal communal or other civic obligations for the well-being of the community,

(ii) such compulsory national service in the armed forces of the Federation as may be prescribed by an Act of the National Assembly, or

(iii) such compulsory national service which forms part of the education and training of citizens of Nigeria as may be prescribed by an Act of the National Assembly.

**Right to
personal
liberty.**

32.—(1) Every person shall be entitled to his personal liberty and no person shall be deprived of such liberty save in the following cases and in accordance with a procedure permitted by law—

(a) in execution of the sentence or order of a court in respect of a criminal offence of which he has been found guilty ;

(b) by reason of his failure to comply with the order of a court or in order to secure the fulfilment of any obligation imposed upon him by law ;

(c) for the purpose of bringing him before a court in execution of the order of a court or upon reasonable suspicion of his having committed a criminal offence, or to such extent as may be reasonably necessary to prevent his committing a criminal offence ;

(d) in the case of a person who has not attained the age of 18 years, for the purpose of his education or welfare ;

(e) in the case of persons suffering from infectious or contagious disease, persons of unsound mind, persons addicted to drugs or alcohol or vagrants, for the purpose of their care or treatment or the protection of the community ; or

(f) for the purpose of preventing the unlawful entry of any person into Nigeria or of effecting the expulsion, extradition or other lawful removal from Nigeria of any person or the taking of proceedings relating thereto :

Provided that a person who is charged with an offence and who has been detained in lawful custody awaiting trial shall not continue to be kept in such detention for a period longer than the maximum period of imprisonment prescribed for the offence.

(2) Any person who is arrested or detained shall have the right to remain silent or avoid answering any question until after consultation with a legal practitioner or any other person of his own choice.

(3) Any person who is arrested or detained shall be informed in writing within 24 hours (and in a language that he understands) of the facts and grounds for his arrest or detention.

(4) Any person who is arrested or detained in accordance with subsection (1) (c) of this section shall be brought before a court of law within a reasonable time, and if he is not tried within a period of—

(a) 2 months from the date of his arrest or detention in the case of a person who is in custody or is not entitled to bail ; or

(b) 3 months from the date of his arrest or detention in the case of a person who has been released on bail.

he shall (without prejudice to any further proceedings that may be brought against him) be released either unconditionally or upon such conditions as are reasonably necessary to ensure that he appears for trial at a later date.

The Constitution of the Federal Republic of Nigeria

15

(3) In subsection (4) of this section the expression "a reasonable time" means—

(a) in the case of an arrest or detention in any place where there is a court of competent jurisdiction within a radius of 40 kilometres, a period of one day ; and

(b) in any other case, a period of 2 days or such longer period as in the circumstances may be considered by the court to be reasonable.

(6) Any person who is unlawfully arrested or detained shall be entitled to compensation and public apology from the appropriate authority or person ; and in this subsection, "the appropriate authority or person" means an authority or person specified by law.

(7) Nothing in this section shall be construed—

(a) in relation to subsection (4) of this section, as applying in the case of a person arrested or detained upon reasonable suspicion of having committed a capital offence ; and

(b) as invalidating any law by reason only that it authorises the detention for a period not exceeding 3 months of a member of the armed forces of the Federation or a member of the Nigeria Police Force in execution of a sentence imposed by an officer of the armed forces of the Federation or of the Nigeria Police Force, in respect of an offence punishable by such detention of which he has been found guilty.

33.—(1) In the determination of his civil rights and obligations, including any question or determination by or against any government or authority, a person shall be entitled to a fair hearing within a reasonable time by a court or other tribunal established by law and constituted in such manner as to secure its independence and impartiality.

Right to
fair hearing.

(2) Without prejudice to the foregoing provisions of this section, a law shall not be invalidated by reason only that it confers on any government or authority power to determine questions arising in the administration of a law that affects or may affect the civil rights and obligations of any person if such law—

(a) provides for an opportunity for the person whose rights and obligations may be affected to make representations to the administering authority before that authority makes the decision affecting that person ; and

(b) contains no provision making the determination of the administering authority final and conclusive.

(3) The proceedings of a court or the proceedings of any tribunal relating to the matters mentioned in subsection (1) of this section (including the announcement of the decisions of the court or tribunal) shall be held in public.

(4) Whenever any person is charged with a criminal offence, he shall unless the charge is withdrawn be entitled to a fair hearing in public within a reasonable time by a court or tribunal :

Provided that—

(a) a court or such a tribunal may exclude from its proceedings persons other than the parties thereto or their legal practitioners in the interest of

defence, public safety, public order, public morality, the welfare of persons who have not attained the age of 18 years, the protection of the private lives of the parties or to such extent as it may consider necessary by reason of special circumstances in which publicity would be contrary to the interests of justice ;

(b) If in any proceedings before a court or such a tribunal a Minister of the Government of the Federation or a Commissioner of the Government of a State satisfies the court or tribunal that it would not be in the public interest for any matter to be publicly disclosed, the court or tribunal shall make arrangements for evidence relating to that matter to be heard in private and shall take such other action as may be necessary or expedient to prevent the disclosure of the matter.

(3) Every person who is charged with a criminal offence shall be presumed to be innocent until he is proved guilty :

Provided that nothing in this section shall invalidate any law by reason only that the law imposes upon any such person the burden of proving particular facts.

(6) Every person who is charged with a criminal offence shall be entitled—

(a) to be informed promptly in the language that he understands and in detail of the nature of the offence ;

(b) to be given adequate time and facilities for the preparation of his defence ;

(c) to defend himself in person or by legal practitioners of his own choice ;

(d) to examine in person or by his legal practitioners the witnesses called by the prosecution before any court and to obtain the attendance and carry out the examination of witnesses to testify on his behalf before the court on the same conditions as those applying to the witnesses called by the prosecution ; and

(e) to have without payment the assistance of an interpreter if he cannot understand the language used at the trial of the offence.

(7) When any person is tried for any criminal offence, the court shall keep a record of the proceedings and the accused person or any person authorised by him in that behalf shall be entitled to obtain copies of the judgment in the case within 7 days of the conclusion of the case.

(8) No person shall be held to be guilty of a criminal offence on account of any act of omission that did not, at the time it took place, constitute such an offence ; and no penalty shall be imposed for any criminal offence heavier than the penalty in force at the time the offence was committed.

(9) No person who shows that he has been tried by any court of competent jurisdiction for a criminal offence and either convicted or acquitted shall again be tried for that offence or for a criminal offence having the same ingredients as that offence save upon the order of a superior court.

(10) No person who shows that he has been pardoned for a criminal offence shall again be tried for that offence.

(11) No person who is tried for a criminal offence shall be compelled to give evidence at the trial.

(12) Subject as otherwise provided by this Constitution, a person shall not be convicted of a criminal offence unless that offence is defined and the penalty therefor is prescribed in a written law; and in this subsection, a written law refers to an Act of the National Assembly or a Law of a State, any subsidiary legislation or instrument under the provisions of a law.

34. The privacy of citizens, their homes, correspondence, telephone conversations and telegraphic communications is hereby guaranteed and protected.

Right to privacy and family life.

35.—(1) Every person shall be entitled to freedom of thought, conscience and religion, including freedom to change his religion or belief, and freedom (either alone or in community with others, and in public or in private) to manifest and propagate his religion or belief in worship, teaching, practice and observance.

Right to freedom of thought, conscience and religion.

(2) No person attending any place of education shall be required to receive religious instruction or to take part in or attend any religious ceremony or observance if such instruction, ceremony or observance relates to a religion other than his own, or a religion not approved by his parent or guardian.

(3) No religious community or denomination shall be prevented from providing religious instruction for pupils of that community or denomination in any place of education maintained wholly by that community or denomination.

(4) Nothing in this section shall entitle any person to form, take part in the activity or be a member of a secret society, and for the purposes of this subsection, "a secret society" means a society or association, not being a solely cultural or religious body that uses secret signs, oaths, rites or symbols—

(a) whose meetings or other activities are held in secret; and

(b) whose members are under oath, obligation or other threat to promote the interest of its members or to aid one another under all circumstances without due regard to merit, fair play or justice,

to the detriment of the legitimate expectation of those who are not members.

36.—(1) Every person shall be entitled to freedom of expression, including freedom to hold opinions and to receive and impart ideas and information without interference.

Right to freedom of expression and the press.

(2) Without prejudice to the generality of subsection (1) of this section, every person shall be entitled to own, establish and operate any medium for the dissemination of information, ideas and opinions:

Provided that no person, other than the Government of the Federation or of a State or any other person or body authorised by the President, shall own, establish or operate a television or wireless broadcasting station for any purpose whatsoever.

(3) Nothing in this section shall invalidate any law that is reasonably justifiable in a democratic society—

(a) for the purpose of preventing the disclosure of information received in confidence, maintaining the authority and independence of courts or regulating telephony, wireless broadcasting, television or the exhibition of cinematograph films; or

(b) imposing restrictions upon persons holding office under the Government of the Federation or of a State, members of the armed forces of the Federation or members of the Nigeria Police Force.

Right to
peaceful
assembly and
association.

37. Every person shall be entitled to assemble freely and associate with other persons, and in particular he may form or belong to any political party, trade union or any other association for the protection of his interests :

Provided that—

(a) the provisions of this section shall not derogate from the powers conferred by this Constitution on the Federal Electoral Commission with respect to political parties to which that Commission does not accord recognition ; and

(b) a person elected to a legislative house as a candidate who was not sponsored by any political party shall not be entitled to join or declare himself to be a member of a political party until the general election next following his election as such candidate.

Right to
freedom of
movement.

38.—(1) Every citizen of Nigeria is entitled to move freely throughout Nigeria and to reside in any part thereof, and no citizen of Nigeria shall be expelled from Nigeria or refused entry thereto or exit therefrom.

(2) Nothing in subsection (1) of this section shall invalidate any law that is reasonably justifiable in a democratic society—

(a) imposing restrictions on the residence or movement of any person who has committed or is reasonably suspected to have committed a criminal offence in order to prevent him from leaving Nigeria ; or

(b) providing for the removal of any person from Nigeria to any other country—

(i) to be tried outside Nigeria for any criminal offence, or

(ii) to undergo imprisonment outside Nigeria in execution of the sentence of a court of law in respect of a criminal offence of which he has been found guilty :

Provided that there is reciprocal agreement between Nigeria and such other country in relation to such matter.

Right to
freedom
from discrim-
ination.

39.—(1) A citizen of Nigeria of a particular community, ethnic group, place of origin, sex, religion or political opinion shall not, by reason only that he is such a person—

(a) be subjected either expressly by, or in the practical application of, any law in force in Nigeria or any executive or administrative action of the government to disabilities or restrictions to which citizens of Nigeria of other communities, ethnic groups, places of origin, sex, religions, or political opinions are not made subject ; or

(b) be accorded either expressly by, or in the practical application of, any law in force in Nigeria or any such executive or administrative action, any privilege or advantage that is not accorded to citizens of Nigeria of other communities, ethnic groups, places of origin, sex, religions or political opinions.

(2) No citizen of Nigeria shall be subjected to any disability or deprivation merely by reason of the circumstances of his birth.

(3) Nothing in subsection (1) of this section shall invalidate any law by reason only that the law imposes restrictions with respect to the appointment of any person to any office under the State or as a member of the armed forces of the Federation or a member of the Nigeria Police Force or to an office in the service of a body corporate established directly by any law in force in Nigeria.

The Constitution of the Federal Republic of Nigeria

19

48.—(1) No movable property or any interest in an immovable property shall be taken possession of compulsorily and no right over or interest in any such property shall be acquired compulsorily in any part of Nigeria except in the manner and for the purposes prescribed by a law that, among other things—

Compulsory
acquisition
of property.

(a) requires the prompt payment of compensation therefor ; and

(b) gives to any person claiming such compensation a right of access for the determination of his interest in the property and the amount of compensation to a court of law or tribunal or body having jurisdiction in that part of Nigeria.

(2) Nothing in subsection (1) of this section shall be construed as affecting any general law—

(a) for the imposition or enforcement of any tax, rate or duty ;

(b) for the imposition of penalties or forfeitures for the breach of any law, whether under civil process or after conviction for an offence ;

(c) relating to leases, tenancies, mortgages, charges, bills of sale or any other rights or obligations arising out of contracts ;

(d) relating to the vesting and administration of the property of persons adjudged or otherwise declared bankrupt or insolvent, of persons of unsound mind or deceased persons, and of corporate or unincorporated bodies in the course of being wound-up ;

(e) relating to the execution of judgments or orders of courts ;

(f) providing for the taking of possession of property that is in a dangerous state or is injurious to the health of human beings, plants or animals ;

(g) relating to enemy property ;

(h) relating to trusts and trustees ;

(i) relating to limitation of actions ;

(j) relating to property vested in bodies corporate directly established by any law in force in Nigeria ;

(k) relating to the temporary taking of possession of property for the purpose of any examination, investigation or enquiry ;

(l) providing for the carrying out of work on land for the purpose of soil-conservation ; or

(m) subject to prompt payment of compensation for damage to buildings, economic trees or crops, providing for any authority or person to enter, survey or dig any land, or to lay, install or erect poles, cables, wires, pipes, or other conductors or structures on any land, in order to provide or maintain the supply or distribution of energy, fuel, water, sewage, telecommunication services or other public facilities or public utilities.

(3) Notwithstanding the foregoing provisions of this section, the entire property in and control of all minerals, mineral oils and natural gas in, under or upon any land in Nigeria or in, under or upon the territorial waters and the Exclusive Economic Zone of Nigeria shall vest in the Government of the Federation and shall be managed in such manner as may be prescribed by the National Assembly.

Restriction on and derogation from fundamental rights.

41.—(1) Nothing in sections 34, 35, 36, 37, and 38 of this Constitution shall invalidate any law that is reasonably justifiable in a democratic society—

(a) in the interest of defence, public safety, public order, public morality or public health ; or

(b) for the purpose of protecting the rights and freedom of other persons.

(2) An Act of the National Assembly shall not be invalidated by reason only that it provides for the taking, during periods of emergency, of measures that derogate from the provisions of section 30 or 32 of this Constitution ; but no such measures shall be taken in pursuance of any such Act during any period of emergency save to the extent that those measures are reasonably justifiable for the purpose of dealing with the situation that exists during that period of emergency :

Provided that nothing in this section shall authorise any derogation from the provisions of section 30 of this Constitution, except in respect of death resulting from acts of war or authorise any derogation from the provisions of section 33 (8) of this Constitution.

(3) In this section, a "period of emergency" means any period during which there is in force a Proclamation of a state of emergency declared by the President in exercise of the powers conferred on him under section 265 of this Constitution.

Special jurisdiction of High Court, and legal aid.

42.—(1) Any person who alleges that any of the provisions of this Chapter has been, is being or likely to be contravened in any State in relation to him may apply to a High Court in that State for redress.

(2) Subject to the provisions of this Constitution, a High Court shall have original jurisdiction to hear and determine any application made to it in pursuance of the provisions of this section and may make such orders, issue such writs and give such directions as it may consider appropriate for the purpose of enforcing or securing the enforcement within that State of any rights to which the person who makes the application may be entitled under this Chapter.

(3) The Chief Justice of Nigeria may make rules with respect to the practice and procedure of a High Court for the purposes of this section.

(4) The National Assembly—

(a) may confer upon a High Court such powers in addition to those conferred by this section as may appear to the National Assembly to be necessary or desirable for the purpose of enabling the court more effectively to exercise the jurisdiction conferred upon it by this section ; and

(b) shall make provisions—

(i) for the rendering of financial assistance to any indigent citizen of Nigeria where his right under this Chapter has been infringed or with a view to enabling him to engage the services of a legal practitioner to prosecute his claim, and

(ii) for ensuring that allegations of infringement of such rights are substantial and the requirement or need for financial or legal aid is real.

ELECTIONS IN NIGERIA

Introduction:

In July and August 1979 Nigeria held state and national elections which would return the nation to civilian rule on Independence Day, October 1, 1979, after 13 years under military regimes. Several facts make a comparison of Nigerian and American politics interesting and possible. Nigeria, in its new constitution, has adopted a presidential form of government; before the elections, four major political parties engaged in lively political campaigning; and Nigerian newspapers had extensive campaign coverage. The following activities suggest students first discover Nigerian beliefs and issues and then compare and contrast them with our own.

Activity 1: Know Your Gubernatorial Candidate

Objective:

Students will be able to summarize the beliefs and background of a Kano State gubernatorial candidate and then compare and contrast these with the beliefs and background of Kentucky gubernatorial candidates. (Another state could be used).

Materials:

Map of Nigeria, Copies of interview given the day before to two students who will role play.

Procedure:

Teacher will ask students to point out Kano on map: (Use map from Map Section.) The teacher will share the following information: "Kano State (the capital is Kano City) is about the size of Kentucky but has almost 6 million people. It is the groundnut (to us, peanut) center of Nigeria and also produces cotton, cowpeas, wheat, and tobacco. About one million cattle, one and a half million goats and 600,000 sheep graze in the state's grassland. The Nigerian Canning Company cans corned beef and beef stew. Other industries include furniture, enamelware, cosmetics, mineral water, stationery, canvas shoes, leather soles, metal work, soap, textiles. Kano State has West Africa's busiest international airport and is also renowned for its ancient walled city which was a terminus for camel caravans dating back to 1000 A.D. The people are mainly Hausa and Fulani ethnic groups and Moslem by religion."

Now the teacher will ask the two students who have agreed to role play the newspaper reporter and the gubernatorial candidate to introduce themselves. Then the interview should proceed. After the interview, the

following questions should elicit discussion: "What are Kwaru's qualifications to be governor? Who are American politicians who are rich but seem to be 'for' poor people? Do you think the common people in the United States care about good leaders? What would you list as the most important political issues for Kwaru? Are any of these also issues in American political campaigns? Are any of these issues in other nations in the world? Which ones? Where?"

After the discussion, students will write a short essay comparing candidate Kwaru with one of Kentucky's candidates for governor. The teacher may give a list of comparative points such as age, occupation, besides politician, political philosophy, and important issues. Previously collected news clippings on Kentucky candidates may be available.

Activity 2: Promises! Promises!

Objective:

Students will discover that politicians in both Nigeria and the United States make promises and will compare and contrast those.

Materials:

Copies of newspaper articles from a variety of Nigerian newspapers dated June 26, 1979, just before the elections.

Procedure:

Teacher will divide class into four groups according to the four major political parties of Nigeria: The National Party of Nigeria, the Unity Party of Nigeria, the Great Nigerian People's Party, and the National People's Party. * Each group will be given four articles about their party to read and analyze. After 15 minutes, each group should be able to write on the blackboard: 1) the name of the presidential candidate for their party, 2) some of the promises the candidates in their political party are making, and 3) the main issues in the election, according to their articles. The ensuing discussion should compare the political parties in terms of promises and issues: "Do you think all the promises will be kept? Which promises seem most important to you? Which promises might an American candidate make? Are there common issues? Concerns? Such as fear of sectionalism, tribalism, or religious animosity? Such as concern for the poor?"

The student assignment could be to find and bring a newspaper article which reports promises and/or issues in the current American campaigns.

Activity 3: What the Government Should Do For Us

Objectives:

Students will discover Nigerian student perceptions of the responsibility of government and compare those to American student perceptions.

* The fifth major party in Nigeria is People's Redemption Party.

Materials:

Role cards

Procedure:

Students with previously assigned role cards will introduce themselves and read their Nigerian student views about what government should do. Afterwards, the following questions might be asked: "What surprised you about the Nigerian students' views? Which of their views do you agree with? Nigerian students seem to think the rich and the poor and different ethnic groups should be mixed in school. Do you agree? What issues mentioned have been issues recently in American politics? Do you think the Nigerian government can do all the students want it to do? Are there responsibilities governments should not have? Is big government inevitable today? in Nigeria? in the United States?"

The second part of this activity may be handled in several different ways. Each student could be asked to interview three young people asking the same question the Nigerian students were answering. Or, a second question might be added "What should we do for our government?" Nigeria has a National Youth Service which is similar to VISTA in our country but is required of all youth. Or, students may wish to develop a survey with questions about health, education, and other issues which they feel are important. The survey could be given to a representative sample of the school and the results mailed to the local Representative in Congress.

STUDENT MATERIALS

ACTIVITY 1

ROLE CARD: I am Lloyd Ajudua, Area Editor North for the newspaper, The Nigerian Tide which is published down in southeastern in Port Harcourt, capital of Rivers State. I am the correspondent here in Kano and am about to interview Alhaji Kwaru, the Unity Party of Nigeria gubernatorial candidate.

ROLE CARD: I am Alhaji Mouktar Abubakar Kwaru. Alhaji is a special title I have taken because I have gone on the hajj or pilgrimage to Mecca in Saudi Arabia, that is something all good Moslems try to do once in their lifetimes. I was born near the Emir's palace in Kano and come from a royal line. The Emir is our traditional ruler. I am 35, married, and have three children. I was first a teacher but since 1971 have been with an industrial firm, Raccan Iron Limited, most recently an Assistant Stores Manager. I love football, rugby to you, and was vice chairman of the Racca Rovers Football Club for many years.

MEET ALHAJI MOUKTAR-UPN KANO

Question: One is confused that coming from a family of aristocrats, you have accepted Chief Awolowo's socialism which is opposed to privilege?

Answer: Thank you very much. Before you go on, you must know I come from Kwaru, one of the gates in the Emir's palace in Kano. I have a royal lineage but time changes. Today there is progress and change. I am lucky I am progressive.

Kano rulers are one of the most humane who want justice done but at the same time hate being insulted. We are now doing the job for them to bring peace to our locality and make things easier for them. My problem now is what is good for the masses.

I am going on with the time. I know UPN leadership and I am disturbed that you people in the east fear UPN leadership.

I hate to talk about tribalism; we defeated that cankerworm in the new Nigeria. I am Nigerian and only happen to come from Kano. Our problem in Nigeria had been that we lacked real and honest leadership. Our common people don't care from where a good leader comes. Only the elite do.

Question: How do you feel winning party nomination in Kano State?

Answer: I don't blow my trumpet but God sent me and gave me an assignment. I had a dream some years ago, before the ban on politics was lifted. I saw a man in Rolls Royce flying the Nigerian flag. That man turned out to be Chief Awolowo.

I also saw Alhaji Aminu Kano who was angry that I did not come in time. He told me: "There is the leader going". I told Aminu I would eventually meet the leader. I don't believe in noise making; I believe in grass-roots operation.

Question: What will be your priority if you win the election?

Answer: Yes, Kano is a cosmopolitan city and a crowd puller and our most important problem today is how to check urban migration.

Incidentally, what worries the rural dweller is lack of modern amenities. City dwellers have no houses to live in. An integrated rural development is therefore my top priority. The rural and the urban dwellers are today suffering alike to get amenities to the rural areas so that a new Kano is born.

Some of our areas have no water, no roads, our children die because of lack of health facilities. The people need public enlightenment a lot. I shall

therefore give them a bold housing scheme and make the Nassarawa Hospital open to Tom, Dick and Harry. Murtala Muhammed Hospital alone is for the masses while Nassarawa is for the few elite. I must stop that practice.

Question: What will be your attitude to missionary bodies running schools?

Answer: I don't care who runs our schools, so long as they maintain good standards. The people will be allowed to decide what schools to send their children. That will not give me any headache as we shall give the people free education.

Question: Kano has witnessed serious political clashes since the ban on politics was lifted. What do you think is responsible for this situation?

Answer: I am happy the UPN was never involved in any crisis in Kano. We are a popular party and don't need to apply force. Reaching our numerous supporters occupy us so we have no time to quarrel. No party worth its name will force the people to vote for it.

All that a party does is to sell her programme. Our people are no longer led by the nose; we are known for our love for peace and we can't destroy that record.

Question: Kano is also known for religious intolerance. How do you harmonise the various groups?

Answer: I don't know much about Christianity but I have set up a committee to study the problem. I hope however to invite leaders of the various religions so that we work out ways of ensuring tolerance. There is not much difference; all we need is the good things of life.

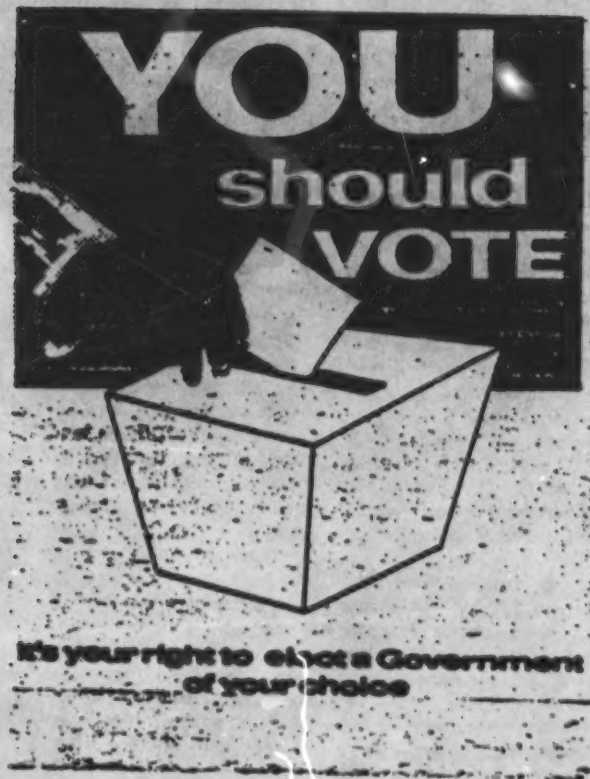
Everybody wants it. If I win however, I shall have another look at the Hajj which today provides a lot of problems. If I win, I shall ask the Government to once more look into the whole situation so that we have a more trouble-free Hajj.

Question: Have you any message to Nigerians in Kano State?

Answer: My message to them is that we need national rather than sectional conscience. Let us wake up, try to find out the true position of things rather than work on sentiment. Let us think about Nigerians.

The UPN is the only party saying when we shall do one thing or the other. We have an edge over other parties as Chief Awolowo has over other presidential aspirants. Promise to us, is a bond.

you should vote



BEST COPY AVAILABLE

THE SERVANT NIGERIA NEEDS

-AWO

CHIEF Chieftain Awolowo has said that what Nigeria needs urgently today is a public officer who will give a selfless service and will not enrich himself at the expense of the people. Speaking at a rally in Maiduguri

at the weekend, Chief Awolowo said that it had become fashionable for Nigerians to abuse positions of trust and wealth through unscrupulous means.

There must be a stop to these malpractices, he said.

The party supporters deduced the hint to wait for him at the Murtala Square. Chief Awolowo told them that political power should not be entrusted to an aspirant who could not use it to the benefit of the entire people.

Chief Awolowo said many of the rich people in the country fed their dogs with N10 a day, while they offered a minimum wage of N10 a month for workers.

"What they are doing in effect is that their dogs are more important than man," he said.

Chief Awolowo also said "the leaders of other parties do not wait for and yet they make fortune through easy means."

Then he specifically said that a UPN government would establish a meat industry in Gombe, Lorne State, not only for home use but for export.



CHIEF AWOLOWO

Daily Times

I AM A GREAT LOVER OF THE MUSLIMS — AWO

THE presidential candidate of the Unity Party of Nigeria (UPN), Chief Chieftain Awolowo has declared that he is a great lover of the Muslims.

Chief Awolowo, although a Christian, said that he loved the Muslims so much that he had worked for their welfare more than any political leader in the country.

The UPN leader made this claim at a rally in Tafawa Balewa Square, Lagos, during which he told the people that he established the first pilgrim welfare board in the country when he was the Premier of the former Western Region.

It was after four years, he claimed, that the late Sardauna of Sokoto, Alhaji Abubakar Tafawa Balewa, formed a pilgrim welfare board in the former Northern Region.

Chief Awolowo said that he established the pilgrim

welfare board then for a Muslim pilgrim to Mecca, adding that his government of the western region did everything to ensure that pilgrims did not suffer while performing the Haj.

He said, "any other difficulties they encountered over there (Mecca and Medina) were not of our own making."

The UPN leader promised that a UPN government would ensure Haj without worry for pilgrims in Nigeria.

He also assured the people that the free education programme of his party would in no way interfere with the Muslim religion or create studies.

The UPN government, he said, would appoint Koranic teachers for western education-oriented schools.

Chief Awolowo said that Tafawa Balewa, the home town of the country's late

Prime Minister, Alhaji Abubakar Tafawa Balewa, was "an object of lesson of respect" by the old Northern Regional Government formed by the Banquet Northern People's Congress (NPC).

He promised the people that his party would construct for them a modern access road to Bauchi, the State Capital, as well as good accommodation and other infrastructural facilities.

Chief Awolowo pledged to fulfil the four cardinal programmes of his party.

After the address, a man, Mr. Waleed Tala Mingsi, who deserted from the National Party of Nigeria (NPN) for the UPN, was presented to the UPN leader.

Chief Awolowo had earlier addressed rallies in Terno and Oso in the State.

Tribune

'NO MORE POVERTY IF ...'

THE Unity Party of Nigeria (UPN) will eradicate poverty if voted to power, Agha Jideolu has said.

In his broadcast on NTV Lagos last Wednesday, the Lagos State gubernatorial candidate for the Party stated that the UPN government would devote its energy to the eradication of inhuman conditions in which the people lived.

Agha Jideolu pointed out that there was urgent need to bridge the gap between the poor and the rich.

"I shall tackle the more serious and fundamental problem of the Lagos State which is the neglect of the common people",

he stressed.

He observed that it was necessary to concern himself with making the city beautiful to give the common people decent housing, good jobs and standard food.

FROM BISI CLOYDE

The gubernatorial candidate explained that the people would then look after the cleanliness of their surroundings.

"No normal person wants to live in a dirty place. It is the neglect of the community that compels the growth of slums and shanties which have earned Lagos an unenviable reputation", he said.

"At last, Maroko, Odele, Alaguta, Mendejo, Ode, Avediera, Oribato, Amulakey Mushin, Shomolu and Agege, human beings live in conditions unfit for dogs or horses without light and water, without roads and other basic amenities of life. This state of affairs must be rapidly terminated" Agha Jideolu stressed.

"We have plans for efficient waste disposal as well as conserving more machines to work as parts of the state and ensuring equitable distribution of state", he said.

Agha Jideolu reiterated the plan of his party for raising the minimum wage of all Nigerian citizens to N800 a month.

He said all forms of road in primary and secondary schools would be repaired in the state as from October 1, this year on the introduction of free education at all levels.

Fish industry for Delta area

A FISH industry will be established in the Delta area of Bendel State if the Unity Party of Nigeria (UPN) is voted to power.

The industry, when completed, will be further developed to produce marlin.

The party's governing running mate in the state, Chief Dennis Akpan, announced this while addressing party supporters at Ogor.

He said the decision to establish the fish industry was thought necessary because of the soaring cost of fresh fish and marlin in the country.

Chief Akpan observed that on average workers could not afford to buy fresh fish. "It is because of this plight of the people that the UPN has decided to buy fishing craft and supply preservation facilities for the Delta area of the state."

The establishment of the industry, he said, would put an end to the importation of surplus fish to the country.

The gubernatorial candidate of the state, Professor Ambrose Alli, also assured the people that the UPN would sweep the polls at the elections.

He urged the electorate to vote massively for the party in all the elections.

Daily Times

'NPN 'LL ABOLISH ANNUAL RENEWAL OF LICENCES'

The general licence system whereby carrying licences are being renewed annually by licence holders, criticised by the National Party of Nigeria (NPN).

In a public meeting held at the party's headquarters in Lagos, Chief Alhaji Shagari, the party president, stated that during licence renewal, every three years it would be given.

He gave the substance of a political rally held at Alimosho village in the Oyo State last November.

Chief Alhaji Shagari, at annual renewal of licence during licence renewal, 'minister' added that the renewal would be given prompt attention by the NPN.

On transport, Chief Alhaji Shagari promised that if voted to power, his government would establish a transport board, where passengers of vehicles could be taken at low cost.

Chief Alhaji Shagari added that the NPN government would ensure that the present transport problems facing the public, and promised to solve them if his party captured votes in the polls.

POLITICAL NEWS

NPN is not Muslim organisation

— SHAGARI

THE presidential candidate of the National Party of Nigeria (NPN), Alhaji Shagari Shagari has denied that the NPN is an 'Hausa-Fulani-Muslim organisation.'

Alhaji Shagari who was at

dressing a rally, in Idi-Ayem near Ibadan, asked 'Is Chief A. M. A. Akinloye an 'Hausa' and again is he a 'Muslim?' 'Yet Chief Akinloye is the number one man in the party and I cannot do anything without his approval', he stressed.

Alhaji Shagari appealed to his supporters not to listen to the 'specious of doom', who 'are bent on dragging the country backward.' He said that the NPN was the only party that could lead the country to a glorious future.

He claimed that God himself formed the party and destined it to rule Nigeria adding that it was why the party embraced all ethnic groups and different religious shades within its rank and file.

'In the real sense, the only party in Nigeria today is the NPN,' he claimed.

The Administrative Secretary of the party, Alhaji Umaru Dik, who is also the secretary of the party's presidential campaign expressed regrets at the disqualification of Malam Aminu Kano.

He said that his party wanted all presidential candidates to run the election.

New
Nigeria

Daily Sketch

NPN plans to check infant mortality

THE National Party of Nigeria (NPN) has said in Owerri that pregnant women in that State would be given free treatment if they came to power.

The party would also establish child care centres in all the urban towns to cater for the children of working mothers.

A statement issued by the party's gubernatorial candidate for the state, Dr. Nwanneke Okeke, added that "special maternity and paediatric wards would be attached to the child care centres which would be open to all citizens irrespective of their social standing."

He said that the NPN was worried over the high rate of infant mortality in Nigeria, and in that State in particular.

Dr. Okeke declared that "thousands of children die in this country every year either during birth or shortly after. Likewise, hundreds of pregnant women also lose their lives during pregnancy, child-birth or after delivery. This is very sad."

The gubernatorial candidate said that NPN medical experts had attributed this to inadequate medical care both before and after child-birth.

"We believe that past and present governments have not taken realistic measures to check this high rate of infant mortality which has quickly but steadily been reducing the population of our children and their mothers."

Dr. Okeke said that one of the many reasons for failure of expectant mothers to attend ante-natal and post-natal medical clinics "is because their husbands cannot afford the fees paid in such clinics."

"They therefore depend solely on self-medication or quacks with their well-known attendant which is dangerous to both the mother and the child."

"In some cases, both ante-natal and post-natal facilities are non-existent, mostly in rural areas and border towns."

Dr. Okeke explained that it was as a result of all these that the NPN had decided to offer free medical care to all pregnant women in the state.

These clinics would be established at various points to enable every pregnant woman to attend such clinics.

Dr. Okeke added that his party was confident that all medical and para-medical staff in our health institutions would co-operate with the party in its efforts to establish such clinics.

NPN to restore ancient glory

THE Presidential candidate of the National Party of Nigeria (NPN), Alfred Shagari, has promised to restore the ancient glory of Wuse if he wins the forthcoming elections.

Alfred Shagari said that his administration would not only improve the town but would make it a "show place" for the people.

The Presidential candidate gave the promise while addressing a rally of WASE - headquarters of the WASE town government area in Plateau State.

He said that the priority of his administration in the area would be to build good roads to Ben Wuse.

with Abba and Lagos including other important towns in the country.

Alfred Shagari wondered why the town had been left behind by successive governments.

"Despite the fact that Wuse is one of the most important towns in Nigeria," he then called upon the people to reject other parties and vote him into power, so that he could carry out his plans for Wuse and its environs.

Alfred Shagari also promised to improve health facilities in the area and give the people piped water, as well as, help the farmers improve their farming.

Tribune

GNPP WILL SPREAD INDUSTRIES ALL OVER OYO STATE — Asalu

It is the intention of the GNPP administration when it comes to power to spread the location of industries projects to all parts of Oyo State.

Immediate action would be taken by the government to establish a Cement Industry at Ado-Awalye where technical reports indicate a good

deposit of Kaolin, the main raw material for cement.

This assurance was given by Mr. Alimunde Asalu, the GNPP Governorship Candidate for Oyo State while addressing a rally of his party supporters at Awalye.

Mr. Alimunde Asalu promised that the road between Isesha and Ado-Awalye would be rehabilitated and that pipe-borne water would be supplied to the area.

In addition, a branch of a commercial bank would be established at Ado-Awalye.

Mr. Alimunde Asalu promised his government's support to farmers in the area and appealed to the people to vote for the forthcoming elections.

He drew the attention of his listeners to the GNPP doctrine of 'Politics without Bitterness'.

At Lantaka, Mr. Alimunde Asalu promised the people agricultural equipment and inputs to mechanize their farms if the GNPP was voted into power in Oyo State in the forthcoming elections.

Asalu made the promise at Lantaka while addressing party supporters there.

He stressed the need for a dynamic food policy which would make it possible for Nigerians to feed themselves without tears.

Mr. Asalu praised the co-operation of the people to see to fruition the OFN project - at Papa near Lantaka.

The experimental farm, he went on, would soon become the method of agriculture in the State with GNPP in power.

GNPP will equip farmers — Waziri

Farmers would be supplied with equipment as part of their loans under the GNPP government.

The present National Accelerated Food Production projects would also be converted into full scale industries rather than experimental schemes.

These and other promises were made by the leader of the GNPP, Ahsan Waziri, during a speech at Babatombi in Rivers State.

He said his party, if voted into power would establish agricultural equipment manufacturing industries by the country to supply equipment to farmers.

He promised that his party would revolutionize

the agricultural system in the country, so that everybody could be properly fed.

The GNPP's social justice is founded on the principle that everybody should have enough to eat and drink, no matter his situation in life. Ahsan Waziri stressed.

The GNPP flag bearer re-emphasized the need for moderation and decorum in politics while speaking at Lantaka and Patsi where he was given a rousing welcome by his supporters.

He appealed to GNPP supporters to be 'ambassadors of peace'.

Ahsan Waziri played at the grave-side of a former commissioner in Rivers State, Ahsan Gaidimu Patsi when he called at Patsi.

Tribune, June 26, 1979

Waziri sad about poverty

From TAJU DANMOLE, Sokoto

ALHAJI Waziri Ibrahim has expressed his disappointment at the condition of many Nigerians, a condition he described as "one of the lowest in the world."

He said it would be hard to believe that more than three quarters of the country's population were living in abject poverty.

The GNPP presidential candidate said many Nigerians today could not afford three square meals a day. "Some are driven to the verge of death, while many survive by human desperate will to live."

"This is the greatest crime against humanity," he told the people of Gwandara, Gwandara and Bama in Sokoto State.

Alhaj Waziri was campaigning for the presidency in the state.

He said 15 years after obtaining independence, "Nigeria with her natural and human resources, can still not feed herself."

"This is sinful and condemnable. We cannot afford to cross our fingers and watch hundreds of our fellow brothers and sisters starve to death."

"We in the GNPP are humble and sympathetic and as such we are committed to wipe out poverty and hunger com-

pletely on a national

"Food is the first basic need of man and therefore he can think of other things."

Alhaj Waziri then told the gathering his party's plan for abundant food production one of which is what he called industrialised agricultural farming to be set up in all parts of the country.

ALHAJI WAZIRI

He said a GNPP government would encourage farmers to grow more food crops by giving them substantial loan and reasonable credit facilities.

He went on: "If voted to power, I shall not turn my back on the masses."

His party in power would establish medical and para-medical centres in every part of Sokoto State.

GNPP to set up mobile schools

THE Great People's Party (GNPP) will launch a mass literacy campaign for social liberation by introducing mobile schools throughout the state if voted into power.

Answering questions on the Kaduna NTV Programme "Political Press Conference," the governorship candidate for Kaduna State, Alhaj Mohammed Saibu Nabu, said present and future teachers would be given special attention so as to achieve the objective.

He said his government would intensify and encourage education in carpentry, welding, handicrafts, building as well as a chain of other trades to balance the technical and academic fields of education.

The governorship candidate said the GNPP planned to revitalise agriculture by teaching, training and granting interest free loans to Kaduna State farmers.

He added that mechanised farming would be introduced and fertilisers sold at government controlled prices.

The governorship candidate of the Great Nigeria People's Party in Borno State, Alhaj Mohammed Gani, has called on rival political parties in the state to call off their campaign terrors because his party's victory is a "foregone conclusion".

Victory

Addressing a rally in Fattikum, Alhaj Gani said it would be very unattractive for other parties to continue their campaign since they would be wasting their energy, funds and resources.

He added: "As a good brother and comrade, I will advise all of you in the rival camps to please stop all your campaign tours of the state since you will be engaging in a day-dreaming victory."

Alhaj Gani assured his supporters that a GNPP government in the country would ensure that everyone irrespective of tribe and religion was rewarded according to merits.

NPP youth wing supports Zik

THE Lagos State Youth Wing of Nigerian People's Party (NPP) has passed a vote of confidence on the Party's Presidential Candidate - Chief Dr. Nnamdi Azikiwe, the National Chairman and Secretary General Chief Olu Adeniran respectively, the State Submaterial candidate and chairman Chief Adeniran Ogunwande and Mr. Babatunde Rina respectively.

A resolution to this effect was adopted at the Youth's emergency meeting held and attended by over two thousand members during which the event of the past week was discussed. Addressing the youth later, the State Senior Organizing Secretary - Mr. Lee A.P. Oloro declared the rationale that there is a major crisis in the party. He told them that the so

called crisis existed only on the pages of some national dailies flogged by enemies of progress, unity, peace and prosperity. Mr. Oloro wondered why a disagreement between a landlord (Chief Orlin) and his tenant (NPP) should be seen as a crisis and thus bidden to such a point thereby making a mountain out of a mole-hill.

He called on any newspaper as flogged to desist from such a bad practice which tends to blot the constitution of the Nigerian press.

Mr. Oloro showed praise on National Dailies like Daily Star, Daily Times, Nigerian Tide, Chronicle, statesman and ISB for their objectivity in their coverage of political happenings and hope others will emulate them.

He described Chief Dr. Nnamdi Azikiwe and Chief Adeniran Ogunwande as the Solomonists of Nigeria and Lagos State respectively who are imbued with wisdom and are armed with the solutions to the problems plaguing Nigeria and Lagos State.

These great Nigerians have worn the shoes of those areas and therefore, known where they pinch the people. Any attempt to disqualify any of them, will amount to depriving Nigeria or Lagos State of the services of a GOD sent Messiah.

Mr. Oloro concluded by advising the youth to forget the said event of the past week and move into the field mobilising the mobile and converting the convertible so as to make the crusade for national rebirth embarked upon by the party a task that must be accomplished.

In another development, Mr. Oloro described the decision of the Federal Military Government to negotiate with the Nigerian Labour congress and the calling off of the twenty one-day ultimatum by the NLC as a right step towards the right direction. He said, with the Magnanimity of the present regime under the able leadership of General Obasanjo extended to the NLC, the negotiations will be fruitful. He congratulated both the F.M.G. and NLC for this compromise.

Mr. Oloro related NPP's interest in the Workers Welfare hence a government controlled by the party with Dr. Azikiwe as President will appoint Workers' leaders as cabinet Ministers both on the Federal as well as state levels.

This system will give workers the chance to be seen and heard so as to present directly their problems to the government via their representatives.

NPP to improve NEPA services

THE Nigerian People's Party (NPP) has pledged to establish more power generating stations, if voted to power in the year 2000 election this year.

It would also encourage state governments to establish their own power stations to supplement the services of the National Electric Power Authority (NEPA).

These pledges were made by the NPP candidate for House of Representative Alhaj Lateef O. Kotun, while addressing party supporters at Oshilimi village in Lagos State.

According to a release, Alhaj Kotun explained that lack of power would bring an end to inadequate supply of power caused by the frequent power cuts.

He further told supporters that the NPP administration would amend health care facilities by establishing well-equipped health institutions in the area.

The NPP government, according to the candidate, would also improve the conditions of service for doctors and nurses.

Alhaj Kotun, however, urged the people to vote for all the NPP candidates in the forthcoming elections.

Daily Sketch

Daily Times



DR. AZIKIWE

From USMAN UMAR, Yola
Dr. Nnamdi Azikiwe has said the NPP of which he is the presidential candidate, is the only party which could bring about positive changes in the politics of the first republic.

He told a rally at Yola, Gongola State, that the NPP had the resources to salvage "down trodden"

masses from poverty, illiteracy, hunger and degradation.

It was his first visit to Gongola State since he became a presidential candidate.

He drove into the Gongola State capital unannounced. He headed for the stadium where he found only a handful of people waiting for him to be spoken to.

He was visibly disappointed by the poor turn-out. But no sooner did he start addressing the rally than thousands of people gathered.

Dr. Azikiwe told the crowd that his party had a lot of surprises for them if they voted it into power in October.

He said all major roads which link towns and villages with the state capital would be rebuilt. The party would also provide pipe-borne water and electricity.

Promise

The Owelle of Onitsha also promised radical changes in agriculture and industry.

As he spoke, his audience hailed him "Zeek, Zeek, NPP Power" and "Power to the people".

At the end of the rally, his audience lined his route as he drove to Numan, some 68 kilometres from Yola.

At Numan, Dr. Azikiwe said for a long time the well-to-do Nigerians had continued to enrich themselves at the expense of the masses.

If the NPP is given power, he said, it would correct the situation.

Daily
Times

NPP will develop Tafawa Balewa —ZIK

THE presidential candidate of the Nigerian People's Party (NPP), Dr. Nnamdi Azikiwe, has promised to develop Tafawa Balewa village in Bauchi State into a tourist attraction.

The road from Bauchi, the state capital to Tafawa Balewa, he said, should also be tarred while all the rickety bridges should be reconstructed.

Dr. Azikiwe, who was speaking to newsmen accompanying his party's campaign team, said that the Federal Government in co-operation with the Bauchi State government should build a monument in Tafawa Balewa village to remind Nigerians of the contributions made to the history of the country by her first prime minister, the late Alhaji Abubakar Tafawa Balewa.

Tafawa Balewa's death was a tragedy but even in death Nigerians should do something in memory of this great man', Dr. Azikiwe said.

Dr. Azikiwe remarked that anyone who drove to the village would agree that the community deserved more attention, at least as it produced the first prime minister of the country.

'Here was a man', Dr. Azikiwe remarked, 'who voted so much money to develop other roads in this country but was so humble not to insist that the road from Bauchi to his village be tarred'.

No, it's dark here

JOURNALISM to me is a profession in which any serious-minded fellow could attain great height.

I also see journalism as an art which can be acquired only through serious thinking, hard work, dedication and commitment to duty. I am however amazed by some newspaper journalists in Nigeria who take this profession with such levity and unconcern that they do not even bother to observe the simple ethics of the profession.

Many a time our journalists publish news items which are far too remote from reality. It seems they are not concerned whether they misinform the public or not. They do not care to check what facts they publish whether they are the truth, near truth or downright falsehood. The simple reason is, I think, that some journalists climb down the ladder of honour and responsibility and become mindless robots who publish whatever their in-gods want them to publish.

Why did the Daily Times on its page five of the April 23, 1979 carry a story captioned,

"LIGHTS NOW ON IN KABBA" without bothering to check the truth of the story? This is very sad, and it dampens whatever reputation the paper might have had.

One needs to be in Kabba to see things for

oneself as all the inhabitants of Kabba are so anxious about the electricity project which was promised them by the Gowon regime on his visit to Kwara State.

ATO P. AITKMONASE
Kabba

Daily Times, June 26, 1979

Challenges facing the Press spelt out

A TOP executive of the Daily Times has outlined the challenges facing the Nigerian Press in the near future.

Chief Henry Idowu, speaking at Ilorin at the week-end, said the virtues of Nigerian journalists would be put to test during this transitional period to civil rule.

Such virtues, he said, include professional competence, managerial effectiveness and strength of character.

Chief Idowu, who is the chairman of the Ogun Radio Broadcasting Corporation (OGRBC) was speaking during the commissioning ceremony of the corporation's new transmitting station at Ibeju.

Chief Idowu then appealed to journalists to be constructive in the discharge of their duties, especially during the coming civil rule.

He maintained that journalists should be prepared to meet the challenges of the change-over with firmness, fortitude, courage and doggedness.

Chief Idowu observed that Ogun Radio had a crucial role to play in the crusade for rectitude, righteousness and uprightness within the country's news media.

He then announced that steps were being taken by the corporation's management to extend its broadcast coverage to all parts of the state.

Don wants press freedom for Nigeria

THE granting of press freedom is one of the best ways of curbing the excesses of the president in an executive presidential system.

This is because the executive president would be more or less a dictator and the press would be one of the instruments to keep him in check.

This view was expressed at Agbar at the weekend by Mr. Gabriel Odey, an entrepreneur while launching a magazine, "The Searcher" which was produced by the Press Club of the Grammar School, Agbar in Sardauna State.

Mr. Odey contended that strong press helps to build a nation, adding that the

principle of democracy would not work without the freedom of the press.

"I am a great advocate of the concept of freedom of the press."

"It is my candid opinion that the press should be free to publish the truth and give accurate information without fear or favour," he explained.

Nigerian Observer, June 26, 1979

INCREASED FREEDOM FOR NIGERIAN PRESS SOON — JOSE

THE Nigerian Press will have unlimited freedom to discharge its function to expose irregularities as from next October.

This view was expressed by a veteran journalist, Alhaji Ismail Babatunde Jose, while answering questions on the Ogun State radio weekly programme, "Meet the Press" at Abeokuta at the week-end.

Alhaji Jose, who is chairman of the Nigerian Television Authority (NTA) and a nominated member of the dissolved constituent assembly, believes that the constitution indirectly

would facilitate Press freedom.

The NTA chairman further explained that since our society would have an open government as from next October, the executive President would have to appoint certain government functionaries and the Press would have access to information and publish whatever they know within the limitations of the law of defamation.

Explaining why it was impossible to insert freedom of Press into the new constitution Alhaji Jose recalled that a motion to amend the draft constitution to entrench Press

freedom met with sharp reaction from members of the assembly.

He said when the motion was moved, some members, who said "no" to the proposition, alleged that some reporters had been coming to them to demand money before publishing their stories.

Thus, he added, made most members feel that a Press that was populated by reporters who were demanding and receiving money for doing their duty did not deserve entrenched privilege.

Alhaji Jose who for over decade was the chief executive

of the DAILY TIMES group of newspapers, believes that the average Nigerian journalist today is better than what he used to be when he joined the profession some 35 years ago.



Alhaji Babatunde Jose

Newspaper take-over decried

While chairman of the Nigerian Television Authority (NTA) Alhaji Ismail Babatunde Jose, has described government ownership of newspapers in the country "as a waste of tax-payers' money".

Speaking during an Ogun Radio interview in Abeokuta at the week-end, Alhaji Jose maintained that money used for running government newspapers could better be used to provide maternity clinics and other social amenities.

"Apart from the Daily Times, New Nigerian and the Sketch, other government-owned newspapers in the country are running at a loss", Alhaji Jose claimed.

The circumstances surrounding the take-over of the Daily Times, Alhaji Jose said, "was borne out of the determination of the Federal Government to own a powerful newspaper to communicate with the public".

Alhaji Jose added: "Instead of starting a new press, the government picked on

the one that had big circulation and could get their messages across. But the take-over of the Daily Times group of newspapers is not "in the interest of the paper, the government and the nation, as a whole".

On radio stations, Alhaji Jose said that private ownership could "destabilise the country, depending on the political orientation of the owners".

"I believe that in a country like our own where we are just trying to build a nation, it is desirable for government to own the radio and television," he added.

On the role of the Nigerian Press under a presidential system, Alhaji Jose said the situation required painstaking and intelligent journalists who know what is at stake.

He then commended the coverage of political activities in the country since the ban on politics was lifted, adding that "the reports have been excellent".

Daily Times, June 26, 1979

(taken from the "What the Government Should Do For Us", Youth Page of the Nigerian Chronicle, June 26, 1979, Calabar, Rivers State)

Ita Asia (16)

I would like the next government to give children the basic facilities needed for survival.

That is by providing us with modern hospitals and clinics. I think with such clinics spread all over the place, the death rate of children at birth and infancy would be greatly reduced.

Also government should build more schools and make education absolutely free for us, so that a child from a poor family could live in the boarding house without much problems.

Another thing is that government should build more orphanages for the children. The next government should make sure that these unfortunate children are well fed, clothed and given medical attention very often.

Richard O. Ofen (17)

I thank the present government for giving children their day on the 27th of May of every year, and for having declared this year the year of the child.

The essence of this undertaking by the government is to make the child realize his or her role in the nation as the future leader. I like this very much.

I will therefore say that the next government should strengthen these activities by providing enough money for adequate facilities during such occasions.

I would also want the next government to discourage disputes among youths. I suggest that the next government establish Infant Progressive Institutions to be solely controlled and sponsored by the federal government.

The children admitted in this school should be drawn from all the tribes of the nation and should be taught mixed cultural studies.

Glory Ekpe Amessine (16)

The next government should make it possible for delinquent children to be separated from the well-behaved ones to minimise their influence on the good ones.

They should be taught useful crafts like weaving, carving, pottery, printing as well as drawing.

Moral instruction should be made a compulsory subject in all schools because daddy says that "The fear of the Lord is the beginning of wisdom".

I should like the president to provide recreational facilities such as zoos, swimming pools, etc.

The next government should direct marriage counsellors to advise our parents against broken homes as it is the sole cause of moral decline in children.

The next government should take proper care of motherless and handicapped children, give them good shelter and clothing. And teach them useful trades.

Teachers should be given the encouragement to stay teaching by being given better conditions and their salaries paid in time.

Charles Robert Ekpe (11)

If the next government would want education to be free, it should be free in the real sense of it.

You see, I do not like the idea whereby we are told that it's a Universal Free Primary Education (UPE) but the levy we pay is more than the school fees we used to pay.

Government should provide us with enough books and enough classrooms. Most of us do not have a desk to sit on in our schools. The next government should really look into this.

I would also like to say that government should build clinics near to every school so that if we become ill while in the class we can be rushed there for treatment rather than be sent home when our parents had left for work.

Finally, I would say that government should sound a note of warning to all sort of drivers plying our roads to stop killing children who try to cross these roads. They should drive their cars slowly when they are passing by schools. Any driver who kills a child should be made to go to life imprisonment.

Malros Idiok (16)

The next government should try to take care of both the unborn and born babies.

Hospitals should be provided with effective incubators for the premature babies. They should not just be left to die like that.

Children also should be given proper medical care so that they do not die at infancy. Well equipped clinics for children should be built with enough drug therein.

It is always very sad for us to go to the hospital only to collect prescriptions from our doctors and then told to go to medicine stores to buy these drugs. Our hospitals should be provided with enough drugs.

I would also want the coming government to do something about the staffing of our schools. It should be noted that our schools are poorly staffed and this is why education standards in this country has fallen.

Every child in the secondary should be made to board because in the boarding house there is discipline. And finally the government should encourage our teachers.

Emem Esenam (16)

Nursery schools and other schools meant for children from rich homes should be abolished by the next government. The poor and the rich children should be allowed to mix freely.

The government should take steps to determine what is good for the child from the age of eight. Most children are very good at what they can use the hands to do; so, many trade schools should be built.

The next government should educate the illiterate parents on how to take proper care of the child.

Ebi R. Odi (16)

I would want the coming government to re-introduce Universal Free Primary Education, this time in practice and not in theory. Children of both the poor and the rich should have equal chance. Government should discourage discriminatory schools.

You see right now in this country schools such as Kings, Queens Colleges and Nursery Schools are only for the rich men's children. This should stop. Schools should be properly staffed. Farming should be made compulsory in both primary and secondary schools. The techniques of farming, fishing should be taught as this will help boost Operation Feed the Nation in the country in future.

I would also want the government to give headmasters and principals of schools power to man the affairs of their schools. My parents say, that was the case in the 60s.

Nse E. Nyong (16)

I would like the government to cater for the welfare of children by building modern health care centres.

Education should be free at all levels so that the son of the poor man and that of the rich man can get to any length academically.

Handicapped children should not be forgotten and more orphanages should be built not only in the towns but also in the village.

I would also like our president to build firms that would produce toys for the very young ones. This will make us feel cared for.

NIGERIAN DIPLOMACY: A SIMULATION

Areas of Study:

Unit on United Nations or world diplomacy, World History.

Introduction:

Nigeria has the population and riches to make a difference in world politics. Nigeria is the most populous nation in Africa with a population of approximately 80 million people. Twenty-four cities in Nigeria have populations of more than 100,000. Its wealth has come largely from its important supply of oil. (\$10 billion in oil exports were reported in 1976.)

With so much of the world news focused on the energy supply, Nigeria's role in OPEC is of increasing importance. Nigeria's participation in other world and regional organizations often makes a great difference. It is also useful to examine the Nigerian relationship with the two super powers, the United States and the Soviet Union. A major Nigerian diplomatic concern is the white domination of southern Africa.

With these considerations, this simulation attempts to provide students a view of the problems and opportunities which Nigeria has in international relations.

Objective:

Students will be able to explain the problems and opportunities which Nigeria has in international relations.

Materials Needed:

Handouts of General Directions
Special Information for Each Group
Chance Factors
Power Points in 5's, 10's, and 50's.
Background Information Section which should be updated by teacher, as events warrant.

Procedure:

Introduction. Show a map of the world and indicate Nigeria. Point out that Nigeria has dealings with many areas of the world. The purpose of this simulation is to try to see that other people of the world react to and regard the various situations from a totally different perspective.

Explain to students that they will be divided into six groups to represent different interests with regard to Nigerian diplomacy. Each group is to represent its interest and try to gain power points. You will deal with making decisions and chance factors.

*A newsheet entitled "Nigeria and the World" which will be helpful for the simulation is included with this handbook.

Then give out the information on the simulation. Each group receives the same general information but unique individual special information. Place students in seven groups. Label them: the Nigerian Executive, Nigerian Department on the U.S., Nigerian Department on O.P.E.C., Nigerian Department on E.C.O.W.A.S., Nigerian Department on O.A.U., Nigerian Department on Soviet Relations, Nigerian Department on U.S. Relations. (These are simulation game names. Their functions probably are mostly part of the Ministry for External Affairs, except for the Executive.) They will probably need the first day to look through the directions, special information and background information.

The teacher will need to make copies of the last pages of materials for the class.

Information For The Teacher. The simulation ends after three rounds. Distribute or remove power points each round including chance points.

Chance. Each group should have its own separate chance factors. Have the information on cards which can be drawn at each round. Have four blank ones mixed in each group's chance cards. The teacher should supervise the chance cards.

Power Points For Nigeria. The best decision for the Nigerian Executive Government for each round is as follows.

Round 1	Oppose	Round 2	Support
Round 3	Either view could work in Nigeria's interest.		

So power points should be received for either decision.

Debriefing. When the simulation ends, discussion might include the following questions.

1. Why were the beginning power points so different?
2. Who gained the most power? Why? Who started with the most power?
3. What goals does Nigeria have in terms of foreign policy?
4. What are some of the obstacles to African unity?
5. How can American interests and fears influence our foreign policy toward Nigeria?
6. What perceptions about Nigeria did you gain from the simulation?
7. What factors are important in Nigerian diplomacy?

Further Ideas:

One way to introduce the simulation would be with a tape of the national anthem of Nigeria, available from the Nigeria Project.

More research using varied library materials could be done for a greater understanding of the diplomatic issue.

List of References:

"Background Notes: Nigeria," U.S. Dept. of State, 1977.

CBS News Almanac, 1978

Reader's Digest Almanac, 1979

West Africa, current issues of this weekly newsmagazine
Yearbooks of Americana and Britannica.

Ian Grieg, The Communist Challenge to Africa, Richmond, England:
Foreign Affairs Publishing Co., 1973.

General Directions and Information:

Each of you is convinced that the agency to which you belong knows what is in the best interest of Nigeria. Therefore, your goal is to obtain the decision in each round from the Nigerian Executive that you want. When this action occurs, you gain power points. If the government goes against your decision, you lose power points. The Nigerian Executive loses many power points if it makes harmful decisions and some power points if as many groups as three oppose its decision.

Also you may gain or lose power points by chance factors. As each round begins, each group will draw a card for his group: it may be blank or add or subtract points from your points. These chance factors will be public knowledge.

Your original power points are for your group's use only. Keep that information from the other groups. The groups have different power in Nigeria, so your power points are different. You can give these points to other groups if you feel that the loss of points is worthwhile.

Basic Information on the Various Groups:

Nigerian Executive. Nigeria is Africa's most populous nation with approximately 80 million people. Nigeria is the world's seventh largest producer of oil. Illiteracy is 65 per cent so an increasing sum is being spent on universal primary education. Nigeria has been very active in its opposition to white domination in southern Africa. The chief executive is a President as in the United States.

The principal trade partners are Britain, U.S., West Germany, Italy, Japan, the Netherlands, and France.

The information on the following page is provided from the U.S. State Department Notes on Nigeria, 1977.

SCHEDULE

For each round there will be the following schedule.

Planning. 20-30 minutes

1. Each group will receive a copy of the issue.
2. Check your special information to determine your stand on the issue. (The Nigerian Executive must decide what is best for Nigeria.)
3. All groups must prepare a statement on their view of the issue. This statement is to be presented later. Remember that you want to persuade the Nigerian Executive Department of your view.
4. Decide how you think the other groups will respond to the issue. Plan your strategy. You may want to risk giving up power points to gain more. You can give up these points to other groups if you want.

Persuasion. 20-30 minutes

5. The Nigerian Executive will now recognize a spokesman from each group to give their view of the issue for the round. The Executive may ask questions of the various groups.

Chance. 10 minutes

6. Each group draws a chance card to determine if outside factors have affected their power points. These cards are read aloud.

Decision. 15 minutes

7. After further consultation the Nigerian Executive decides on the best course for Nigeria. This decision is announced.

Power Points. 15 minutes

8. The teacher checks with each group to take points or give them.

ISSUES

Round 1

Issue: Should OPEC raise its prices for crude oil?

Round 2

Issue: Should Nigeria support an Inter-African Defense Force to help in the "liberation struggle" in South Africa? The force would also protect member states from outside attacks.

PROFILE

People

POPULATION: 79.8 million (census includes 1973 census). **ANNUAL GROWTH RATE:** 2.4-3% (1973). **DENSITY:** 224 per sq. mi. (84 per sq. km.). **ETHNIC GROUPS:** 250 tribal groups; Hausa-Fulani, Ibo, and Yoruba are major groups. **RELIGIONS:** 47% Muslim, 34% Christian, 19% animist and others. **LANGUAGES:** English (official), Hausa, Ibo, Yoruba. **LITERACY:** 29%. **LIFE EXPECTANCY:** 39 years.

Geography

AREA: 357,000 sq. mi. (934,525 sq. km.); about the size of Calif., Nev., and Ariz. combined. **CAPITAL:** Lagos (pop. est. 1.5 million). **OTHER CITIES:** Ibadan (1.1 million), Kano (300,000).

Government

TYPE: Federal Republic (military rule). **INDEPENDENCE:** October 1, 1960. **DATE**

OF CONSTITUTION: October 1, 1963 (suspended and modified March 1967).

BRANCHES: Executive—Supreme Commander of Armed Forces is Head of Federal Military Government comprising Supreme Military Council, Federal Executive Council, and National Council of States. **Legislative**—power vested in Executive since 1966 coup. **Judicial**—Federal Supreme Court, State High Courts.

POLITICAL PARTIES: Banned since 1966. **ADMINISTRATIVE SUBDIVISIONS:** 19 States, plus Federal Capital Territory (new capital).

FLAG: Green, white, and green vertical bands.

Economy

GDP: \$27 billion (1976). **ANNUAL GROWTH RATE:** 10%. **PER CAPITA GDP:** \$333.

AGRICULTURE: Land 30% cultivated. **Labor 70%.** Products—cocoa, rubber, palm oil, yams, cassava, sorghum, millet, corn, rice, livestock, ground nuts, cotton.

INDUSTRY: Labor 10%. Products—

cotton, rubber, petroleum, textiles, cement, food products, footwear, metal products, lumber.

MINERAL RESOURCES: Petroleum, tin, columbite, iron ore, coal, limestone, lead, zinc.

TRADE: Exports—\$10 billion (1976): petroleum (93%), tin, coal, columbite, cocoa, palm oil, rubber. **Partners**—US, European Economic Community (EEC). Imports—\$7 billion (1976): machinery and transport equipment, foodstuffs, manufactured goods. **Partners**—EEC, US.

OFFICIAL EXCHANGE RATE: 1 naira = US\$1.60.

ECONOMIC AID RECEIVED: Total \$1.5 billion. US only—\$456.1 million (cumulative through 1974): Food for Peace, Export-Import Bank loans, Peace Corps. No US loans or grants since 1974.

MEMBERSHIP IN INTERNATIONAL ORGANIZATIONS: UN and several of its specialized agencies, Organization of African Unity (OAU), Commonwealth of Nations, Organization of Petroleum Exporting Countries (OPEC), Economic Community of West African States (ECOWAS).

Nigerian Department on O.P.E.C. OPEC is the Organization of Petroleum Exporting Countries. Its headquarters are Geneva, Switzerland. Its members include the thirteen oil producing and exporting nations. Its purpose is to coordinate policies and establish prices of the petroleum that is exported.

Nigerian Department on O.A.U.

The OAU is the Organization of African Unity. It was formed in 1963. It includes all of the independent African nations. Its headquarters have been in Ethiopia. Its purposes are to promote African solidarity, coordinate policies, defend member sovereignty, and eliminate colonialism in Africa.

Nigerian Department on E.C.O.W.A.S.

ECOWAS is the Economic Community of West African States. The trade organization was formed with a meeting in Lagos in 1975. The treaty provides for free movement of goods and people, abolition of visas, right to work or reside anywhere in the member states without residence permits. Its headquarters are in Lagos, Nigeria and Lome, Togo.

Nigerian Department on the U.N.

The United Nations was formed in 1945. The General Assembly and Security Council meet in New York City. The purposes include maintaining international peace and security and developing friendly relations among nations.

Nigerian Department on U.S. Relations.

The United States is a major world power interested in continuing to purchase oil from Nigeria. The U.S. is also concerned about democratic ideas and stability in Africa. They have opposed Cuban influence in Angola. In the past, they have loaned money in large sums to Nigeria.

Nigerian Department on Soviet Relations

The Soviet Union is a major world power interested in expanding communist influence throughout Africa. They have supported Cuban influence in Angola. They have provided limited money to Nigerian economic development.

SPECIAL INFORMATION

(This secret information is for each particular group not for general use. The teacher must distribute this information to each group.)

Nigerian Executive

1000 power points

Round 1 500 points

Round 2 1000 points

Round 3 200 points

You must decide the best course of action. Check the information provided to help you in making the decision.

If three groups oppose your decision in any round, you lose 150 points.

Nigerian Department on OPEC

100 power points

Round 1 No strong view 0

Round 2 For 60 points

Round 3 No strong view 0

Nigerian Department on OAU

60 power points

Round 1 Oppose 20 points

Round 2 No strong view 0

Round 3 For 50 points

Nigerian Department on ECOWAS

70 power points

Round 1 Oppose 20 points

Round 2 Oppose 30 points

Round 3 For 10 points

Nigerian Department on the U.N.

50 power points

Round 1	Oppose	20 points
Round 2	No strong view	0
Round 3	Oppose	30 points

Nigerian Department on U.S. Relations

80 power points

Round 1	No strong view	0
Round 2	Oppose	40 points
Round 3	Oppose	20 points

Nigerian Department on Soviet Relations

60 power points

Round 1	No strong view	0
Round 2	For	20 points
Round 3	For	40 points

CHANCE FACTORS

(Each group has separate chance factors with some blank ones. See the directions section.) These are based on real news items.

Nigerian Executive

Nigeria had to borrow \$1 billion from the U.S.

-50

Nigerian Executive

Consumer goods are very difficult to obtain in Nigeria.

-50

Nigerian Executive

Students in universities demonstrated against the government's decision to increase tuition.

-25

UN

Nigeria gains a seat in the UN Security Council.

+25

OPEC

Iran, an OPEC member, has supplied oil to South Africa.

-20

OPEC

Statistics indicate that OPEC provides 50 percent of the world's petroleum output.

+15

ECOWAS

Transportation of products is very difficult because of the old colonial rail systems in these nations.

-20

ECOWAS

The economy of Nigeria, a major member, grew at the rate of 8.5 percent in 1976-1977.

+15

OAU

The sixteenth annual meeting showed little agreement among members.

-20

USSR

Trade between Nigeria and the USSR has declined.

-20

USSR

A new six year bilateral trade agreement was recently signed between Nigeria and the U.S.S.R.

+15

US

President Carter visited Nigeria

+20

US

Nigerian exports to the U.S. in 1977 were valued at \$6.2 billion

+20

US

The U.S. ambiguous policy during the civil war has been discussed during the Nigerian election campaign.

-25

POWER POINTS

(Multiple copies of this sheet need to be made so that points can be distributed by the teacher.)

5

5

FIVE POWER POINTS

5

5

10

10

TEN POWER POINTS

10

10

50

50

FIFTY POWER POINTS

50

50

BACKGROUND INFORMATION SECTION

FOREIGN AFFAIRS

BEST COPY AVAILABLE

At no time since independence has Nigeria made its weight felt in international affairs as effectively as in 1977 and early 1978. Even more than in recent years, it began to play a dominant role in the continent's affairs through the Organization of African Unity (OAU), by keeping up the impetus of the Economic Community of West African States (ECOWAS), and in taking initiatives through the Lomé Treaty with the European Economic Community. Proof of its key role in black Africa was provided by the extent to which it was courted by the leading powers in the West, the East and the Middle East, culminating in the visit of President Carter to Lagos in April 1978—the first serving US President ever to pay an official visit to a black African country.

In order to deploy its influence more effectively, Nigeria even risked incurring the displeasure of OAU member-states by successfully opposing their nomination of Niger as one of the Africa Group members to the UN Security Council. (The

other nominee, Gabon, was elected in the first round of voting.) Although the Francophone African countries were particularly disposed to criticize this 'pushfulness' by Lagos, the majority of the OAU seemed to welcome the prospect of Nigeria positively advancing the African case in this role. Since the General Assembly voting was by secret ballot, it is not known how African support divided between Nigeria and Niger, although five votes were required before the former obtained the necessary two-thirds majority. In the first ballot, Niger obtained 85 votes to Nigeria's 84; in the second, Nigeria obtained 83 to Niger's 22; in the third ballot, the voting was 89 for Nigeria and 57 for Niger. Before the fourth ballot was taken Niger's ambassador said he wished to point out that 'certain principles have not been respected. . . . It is not Niger that has been beaten; it is the OAU that has been beaten.' Nigeria's Commissioner for External Affairs, Brig Garba, replied that he had proof that there was no agreement in Africa as to who its candidate for the seat should be, adding: 'All the documents of the OAU to which people have been referring say categorically that Nigeria is a candidate for the Security Council.' Furthermore, it was the General Assembly and not any regional grouping which was responsible for electing Security Council members. In the next ballot, Nigeria obtained 94 votes to Niger's 49. In the final ballot with unrestricted voting, Nigeria obtained 96 votes, Niger 27, Angola 1, Senegal 1 and Tanzania 1.

Nigeria's foreign policy reflected the country's essential pragmatism, combining radicalism with moderation. Thus it backs the guerrilla movements in southern Africa and declares its belief in armed struggle, but does not rule out the possibility of a negotiated settlement. The FMG has been critical of the OAU's ineffectiveness as a mediator in inter-African disputes. Gen Olusegun summed up the Nigerian regime's thinking on these matters when he told the OAU summit meeting at Libreville in July 1977 that it was regrettable 'at a time when we should be concentrating our energies on maximizing our resources to enhance the standard of living of the vast majority of our people, we are instead wasting time on the stale and irrelevant rhetoric of foreign ideas and ideologies'. Nigeria proposed that the OAU should replace its Mediation, Arbitration and Conciliation Committee with a more effective body able to intervene in bilateral disputes. 'Because of its active concern, the FMG became involved in mediation efforts between Ethiopia and Somalia, and between Chad and Libya. It also offered to try to find a way of ending the fighting in Shaba (Zaire) in March 1977. More and more, the Government stresses the need for economic development in Africa instead of political strife. In East-West relations it follows a cautious course of non-alignment; having healed its quarrels with the US and the UK, its ability to deal more even-handedly with the major powers has been greatly facilitated.

SOUTHERN AFRICA

Both Brig Yar'Adua and Lt-Gen Danjuma said in 1977 that Nigeria might contemplate military involvement in southern Africa under certain circumstances. Yar'Adua, speaking on television on 31 July 1977, said the FMG would react favourably to any appeal for military assistance from an independent African country attacked by a racist regime in southern Africa. He added that the Nigerian armed forces would like to fight beside the liberation movements, but the movements had not asked for such assistance. 'A month earlier, Danjuma had said in a speech at Kaduna that Nigeria was willing to send troops to Mozambique to help defend it against incursions from Rhodesia. He also suggested that Nigeria might have to go to war in the event of a major racial conflict involving Zimbabwe and SA.' However, at the beginning of 1977, the FMG denied a report in the *London Daily Telegraph* that it had offered troops to the Zimbabwe Patriotic

FRONT.

The FMQ made a considerable effort to publicize the southern Africa situation at home and abroad. In Nigeria itself, the Southern Africa Relief Fund, started in 1976, was used to raise national consciousness about the struggle; more than N 7m was collected by mid-1977. The first airlift of relief supplies (shoes and blankets) sent by the Fund to the liberation movements took place on 7 September 1977.

Obasanjo visited Tanzania, Mozambique and Zambia in September 1977. During the tour, he renewed Nigeria's commitment to the armed guerrilla movements, urging them not to be 'lured into false security'; but at the same time he promoted the new Anglo-American initiative for a Rhodesian settlement and said there was no reason to undermine it despite the obvious difficulties it faced. "During a State visit to the US in October 1977, Obasanjo again gave qualified approval to the Rhodesian initiative. At a State dinner in Washington, he said that because the South African regime could not be expected to abandon apartheid voluntarily, an armed struggle in SA was inevitable. "Speaking to the UN, he described apartheid as a measure of inhumanity unparalleled in any civilized society in modern times. "We have seen Hitler fall, and the history books are replete with the fall of similar dictators. We are firmly determined, therefore, that the case of Vorster's totalitarian regime in SA will not prove an exception." He also expressed support for Swaps, and declared that Nigeria would not relent in its efforts to set Namibia free. "Nigeria's ambassador at the UN, Leslie Harriman, is chairman of the UN Special Committee against Apartheid. In August 1977, Nigeria hosted a conference in Lagos organized by the UN and the OAU on action against apartheid. "In December 1977, the UN General Assembly endorsed a proposal for a mandatory embargo on oil sales to SA, which Nigeria took to the Security Council at the beginning of 1978.

Throughout 1977, Nigerian leaders discussed ways of forcing Western businessmen to choose between their interests in SA and in black Africa. The Commissioner for External Affairs told the UN Security Council in March 1977 that it was time for his country to set an example. "Obasanjo again brought the matter up in his speech to the Security Council in October 1977. He warned 'double-dealers' doing business with both Nigeria and SA that they would have to choose 'between our hospitality and their adventurism by which they prop up the oppressive regime in SA'. "Nigeria set up an Economic Intelligence Unit to recommend action in such cases. The first retaliatory measures were announced on 21 March 1978, when the FMQ withdrew all government deposits from Barclays Bank of Nigeria, which is 60% owned by the Nigerian Government and investors, and 40% by Barclays International. The Government also ordered foreign shareholding to be reduced to 30%. These measures were taken because of the refusal of Barclays International to reduce its stake in SA."

RELATIONS WITH WEST AFRICA

Gen Obasanjo paid a two-day visit to Niger in July and a three-day visit to Cameroon in August 1977. Although Nigeria has border problems with both countries, the visits took place in a cordial atmosphere. Relations with Niger were strained later in the year, however, over their rival candidacies for membership of the UN Security Council (see above). "

The newly-established ECOWAS Secretariat, based in Lagos, has recruited a staff of 30 since March 1977, and has been active in developing links with many existing organizations to which it will 'sub-contract' projects. It has been working on a non-aggression pact between members, on the troublesome issue of free movement of citizens between member-states, on the development of a customs union, and on the co-ordination of transport and telecommunications links. There

were rumours of some conflict between the Secretariat and the ECOWAS Fund, based in Lomé (Togo). "

Trade links with the Ivory Coast, an important partner in ECOWAS, were energetically pursued. The two countries exchanged trade missions in 1977, and the Ivory Coast pavilion at the Lagos Trade Fair took orders worth \$5m.

Obasanjo visited Mauritania in December 1977 to promote links with ECOWAS and to see whether Nigeria might play a role in the dispute over the Sahara.

OTHER AFRICAN AFFAIRS

With respect to the fighting in the Shaba province of Zaire and that between Ethiopia and Somalia, Nigeria took the position of opposing the dismemberment of any independent African country. In March 1977, Lagos volunteered to mediate in the Shaba situation, and during a visit to Zaire early in September 1977, Obasanjo reiterated his country's support for maintaining the territorial integrity of African states. He noted with regret that certain African countries were engaged in fratricidal warfare instead of working together. The Cuban Foreign Minister's four-day visit to Lagos in June 1977 was believed to be connected with Nigeria's role in the OAU mediation effort in the Horn of Africa. At the end of July 1977, Nigeria and Niger sent a joint mission to try to mediate between Libya and Chad.

Relations with the People's Republic of Congo became strained in September 1977 after the expulsion of Nigerian nationals.

According to Ugandan sources, Gen Obasanjo sent a message to President Amin in June 1977 expressing concern over Britain's unwillingness to admit Amin to the June Commonwealth conference in London. Obasanjo said the move was "unprecedented" as the right of a Head of State to attend a Commonwealth Conference had never before been challenged. Nigeria was the only Commonwealth member which abstained from a vote of condemnation of Amin's policies; it took the position that it was wrong to censure a member in its absence.

President Neto of Angola visited Nigeria for talks in January 1978 and received an honorary doctorate from Lagos University. The joint communiqué issued at the end of his visit condemned the internal settlement negotiated by Ian Smith in Rhodesia and affirmed the right of the people of Zimbabwe to choose their own leaders. It also expressed support for Swapo, and for the right of the people of Western Sahara to self-determination, the latter marking a shift in Nigeria's position.

RELATIONS WITH THE US

Nigeria's quarrel early in 1976 with President Ford's Administration over Angola followed years of coolness caused by the Americans' ambiguous policy during the Civil War. However, Obasanjo was cordially received in Washington in October 1977, and President Carter visited Nigeria at the beginning of April 1978. During Obasanjo's stay in America, he spoke frankly and forcefully about his country's view of SA.

A joint communiqué issued during Carter's visit to Lagos expressed the hope for a peaceful settlement of the conflict in the Horn of Africa; supported the Anglo-American plan for Rhodesia and declared the 'internal settlement' proposals unacceptable; agreed that Namibia's independence should be achieved on the basis of Security Council Resolution 385; condemned the 'evil and oppressive system of apartheid' and called for all citizens to be granted the democratic right to install a government of their choice; agreed on the need to achieve a peace settlement in the Middle East based on Resolutions 242 and 338; underscored their commitment to the UN Charter principles, particularly those concerning Human Rights; and

stressed the need to secure a just and equitable international economic order.

Nigeria is America's second most important oil supplier after Saudi Arabia; Nigerian exports to the US in 1977, mainly oil, were valued at \$6.7 bn. US exports to Nigeria, which rose 28% during 1977, were worth \$957m and were expected to top those to SA in 1978. In September 1977, 500 Nigerian students arrived in the US at the start of a new technical training agreement between the two countries.

RELATIONS WITH THE USSR AND EASTERN EUROPE

The Commissioner for External Affairs, Joseph Garba, paid a brief visit to Moscow at the end of October 1977. Among the subjects he discussed with Andrei Gromyko were the conflict between Somalia and Ethiopia, and the problems of Rhodesia, Namibia and SA. An agreement was signed in Lagos on 18 February 1977 for the establishment of a Soviet construction training centre for 2,000 students at Abeokuta, the capital of Ogun State, this being the site chosen for a steel plant to be established with Soviet assistance (see Economic Affairs below). A new six-year bilateral trade agreement was signed in March 1978 whereby the two countries will establish trade missions in each other's capitals. Moscow will supply technical equipment, shipping and navigational instruments, trucks and machinery; it will buy coconut fibres, textiles and sawn timber. The first trade agreement between the two countries was signed in 1963; the USSR still plays a major role in equipping and training Nigeria's air force.

President Ceausescu of Romania visited Nigeria in March 1977. The two countries agreed to establish a joint commission to meet annually and promote bilateral relations. Particular stress was laid on trade exchanges.

Technical training agreements were signed with Bulgaria and Yugoslavia. The latter agreed to provide places in vocational institutions for 975 students in the 1977-78 academic year. The former will provide places in technical institutes for 960 students over a four-year period.

Poland signed an agreement in 1977 on economic and technical co-operation to increase its participation in coal mining, energy, construction, transport, other infrastructure, food processing, small-scale industry, telecommunications, textile machinery, fishing and geological surveys.

FAMILY

AND

INDUSTRY



Nigerian Sayings:

"Choose your love, and then love your choice."

"A woman sees more with one eye than a man does with both."

"A husband never refuses the food cooked by a soft-spoken wife."

"If a child washes his hands clean, he will eat with the elders."

"The only cure for poverty is industry."

"A man becomes rich not because of what he earns but because of what he saves."

FAMILY IN NIGERIA

Areas of Study:

Sociology, Anthropology

Introduction:

These activities should teach the students about Nigerian families and the roles and responsibilities of each family member. Concepts to be understood include nuclear family, extended family, brideprice, polygamy, matrilineal and patrilineal societies. Activity one deals with nuclear and extended families; activity two discusses the roles of Nigerian men, women and children; activity three is a role play of a naming ceremony; and activity four presents material on Nigerian marriages and the concept of polygamy. In several of the activities students will be able to relate to the information by comparing their own knowledge of the United States with what they learn about Nigeria.

Activity 1: Nuclear and Extended Families

Objective:

Students should be able to define nuclear and extended family and explain the responsibilities of each family member.

Materials:

1. Copy of Background Information for Activity 1
2. Accompanying handouts illustrating both a nuclear and an extended family

Procedure:

The information on nuclear and extended families can be used in several ways. The teacher can read the information and then present it to the students or the teacher can make copies of the material to be given to each student to read on his/her own. After the material has been presented a discussion should follow. Examples of questions the teacher could ask are: "What is the student's opinion of an extended family? Would the student like his family to be an extended family? Why or why not?" Next, give the students the nuclear and extended family handouts. As a follow-up activity have each student make their own nuclear and extended family trees. This may have to be homework as some students probably cannot make an extended family tree without their parents' help.

Background Information for Activity 1: Nuclear and Extended Families

Steve, a seventh grader at Patrick Henry Middle School, was reading about families in Nigeria in his world history class. He read about mothers, fathers, sisters, brothers, aunts, uncles, grandparents, cousins, mothers' mothers' cousins, and fathers' brothers' wives. His first reaction was how weird Nigerians were!

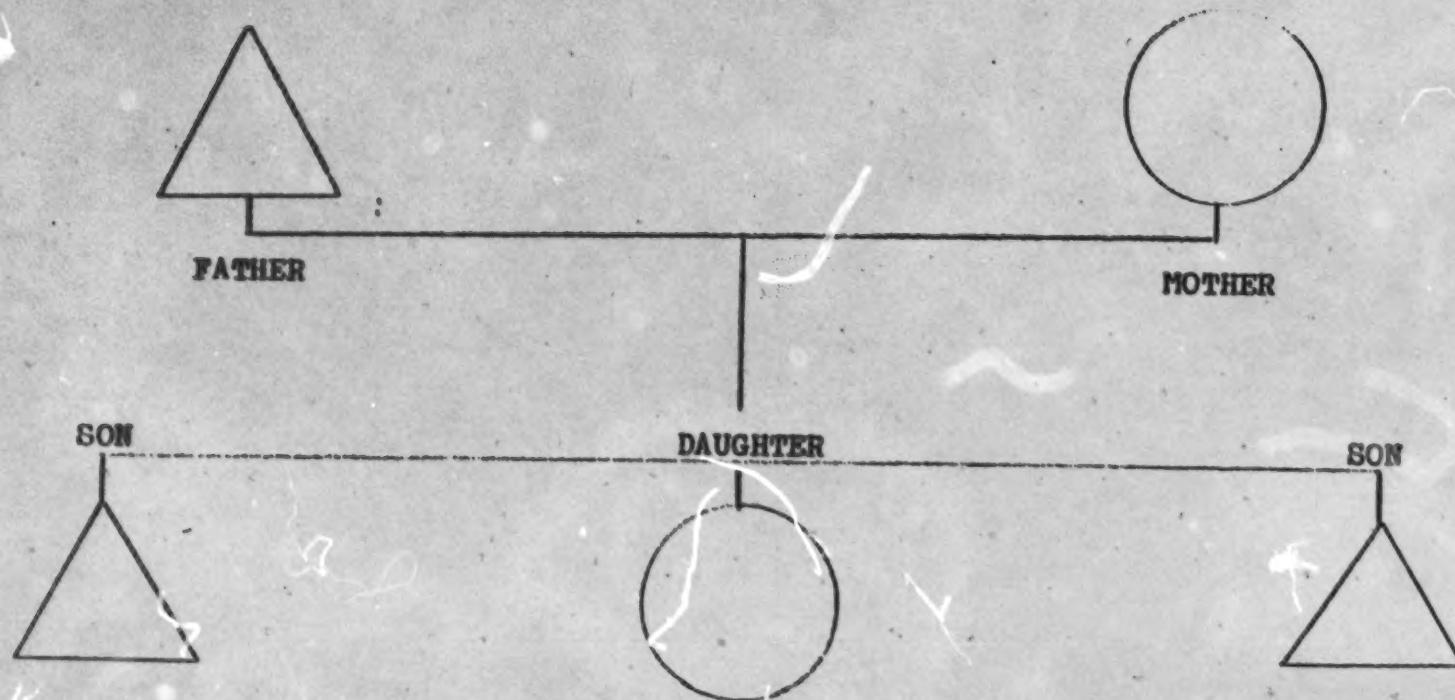
Okorie, a student at Ibadan Primary School, was studying about families in the United States. Expecting to read about families similar to his own, he was shocked to read of just mothers, fathers, and children. His first feelings were of sympathy for American children who had such small families!

Families are found in all cultures around the world. What makes up a family can be different from one group of people to the next. There are two types of family structures. The first is the nuclear family. Included in this type of family are mother, father and children. Most American families today are nuclear families. This has not always been so. Until the first half of the twentieth century many families included a grandparent, aunt or uncle. Today's society, however, has become more mobile and independent. It is not unusual for a family to live in Kentucky, the grandparents in Florida and a daughter at college in Massachusetts. It has also become too much of a burden for many families to take into their home an ill or elderly relative who may need care and has little or no income. Do you have a relative outside of your nuclear family living with you or do you know someone who does? If so, that is an example of the second type of family structure, the extended family.

The extended family consists of the mother, father, children, grandparents, aunts, uncles, cousins, and each of their respective families. In Nigeria one of the most basic responsibilities is to the family. Kinship is important and each member is responsible for the security and stability of the family. Even Nigerians who have left their families for work elsewhere in cities or industrial centers are still responsible for members of their families. As an illustration let us look at Dele. Dele was a village boy who wanted to go to school and then on to the university. His parents could not afford this cost alone so the members of his family all helped as much as they could. Dele was able to graduate from college and get a job in the city working for the federal government. Presently, Dele's uncle's daughter wanted to go to a university. Because of his responsibility to his family Dele began to send money to help ease the cost just as someone else had done for him earlier.

The extended family has some advantages over the nuclear family. Here in the United States what happens to the elderly? Nursing homes. What happens to children who lose their parents? Foster homes or orphanages. In an extended family system it is the family who shares in the care of each of its' members. Can you think of any disadvantages?

NUCLEAR FAMILY



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Activity 2: Roles of Men, Women, and Children

Objective:

Students will understand the roles of men, women and children in Nigeria.

Materials:

1. Copy of Background Information for Activity 2
2. Pictures from the Nigeria Yearbook Picture Packet, numbers 19 (Nigerian school girls), 20 (a policewoman), 21 (Nigerian school room and children), 23 (college students), 27 (surgeons at work), 30 (groundnut workers), 34 (farmer), and 58 (a potter). (Available from Nigeria Project), and/or stack of newspapers. Universities carry Nigerian newspapers and African magazines which picture the various roles of Nigerian people.

Procedure:

Again, the teacher can read the background information and present it to the students or copies can be made to be given to each student to read on his/her own. However, before students are presented the information the teacher should ask students what roles they imagine for Nigerian men, women, and children. These should be listed on the board. Students should next be shown the pictures of the different roles of Nigerians and list any additional ones on the board. By comparing the students' list before and after seeing the pictures the students should become aware of any misconceptions or stereotypes about Nigerians, for example, not realizing there are Nigerian doctors. Now the background information should be presented. Next, have each student make a list of the occupational roles of American men, women and children or possibly make a collage of magazine pictures showing roles. Compare this list with the one made earlier for Nigerians. A discussion on roles could follow. Students should be able to answer the questions: "Are the occupational roles of Nigerian men, women and children different or similar to those of American men, women and children? What does this tell you about Nigeria?" (Graph on labor force could be shown.)

Background Information for Activity 2: Roles of men, women and children

The roles of men in Nigeria are many and changing. In the past most men were farmers, raising yams or groundnuts. The man would rise early in the morning and spend long hours doing his daily chores. In the evening he would return home, eat dinner, then relax or discuss family affairs. The man was the authority and decision-maker in the family. More recently, however, the number of young men going into farming has declined and now many are going to the cities to find better paying jobs. There are numerous other fields open to men in Nigeria. They can become civil servants, busi-

businessmen, teachers, doctors, administrators, writers and there is an increasing need for specialists, computer programmers, mining engineers, and chemists.

The roles of women are also changing. Traditionally, the woman was the homemaker--cleaning, cooking and taking care of the children. In some cultures a woman could also have jobs outside the home in addition to her regular chores. She could sell palm oil or groundnuts or other items in the local market and any money she made was her own. She could save or spend it any way she wanted. Today, many women are still homemakers but a growing number have become interested in other occupations. More women are going to college now than ever before and learning to be professors, lawyers, diplomats, doctors. Two are members of the new Nigerian president's cabinet. Women, too, are now working as laborers in leather factories, mines, automobile plants and oil refineries.

Children . . . are children. When very young they spend a lot of time playing just like other children. They are also taught the rules by which they have to live, e.g. to respect ones' elders and always be honest. As they get older their responsibilities increase. A village girl may go to the well for water while a city girl may have to watch her younger brothers and sisters. Young boys learn to run errands or help their fathers with various chores. Most children go to school about the age of six. Under a law passed in 1976 all children are now provided with free primary education. It is no longer a financial burden to send children to school and education is no longer available to just the wealthy few. Nigerian children enjoy going to school and learning is exciting. They work very hard to do well and be good students. For them school is a privilege and a serious undertaking.

Activity 3: Birth and Naming Ceremony

Objective:

Students will understand the importance of birth and the naming ceremony through a role playing experience.

Materials:

1. Copy of Background Information for Activity 3
2. A doll to represent the baby
3. Honey (represents the sweetness of life), water (represents the sustenance of life), a substitute for bitter kola (represents the bitter in life).
4. Individual copies of the handout of Yoruba and Ibo names.

Procedure:

The teacher should become familiar with the naming ceremony. Roles should be assigned for the students - grandfather (who tells the story), mother, father, friends and relatives. On the day of the activity organize the students in a circle with the grandfather, parents and baby in the center. The grandfather will relate the family history then tell the name the parents have chosen. Next, he goes through each of the naming materials, touching each to the baby's lips and then giving each to the friends and relatives. After the speaker has finished each of the relatives and friends present gifts to the baby and give it their own choice of names. When students choose a name for the baby they should go up to the baby and say, "I name you Dara (beautiful) and hope you have beautiful thoughts throughout your life." After the naming ceremony has been completed the students may want to choose a name for themselves and use it for the remainder of the unit.

Background Information for Activity 3: Birth and the Naming Ceremony

The arrival of a new baby is a joyous occasion for the parents, relatives, friends and neighbors. If the baby is a boy the occasion is even more festive. Boys are important as they will eventually become the head of the family when the father dies. At birth everyone visits the child's parents to give the baby and the parents their best wishes and maybe a gift. There is a short drinking ceremony on the day the baby is born. The naming ceremony usually takes place on the eighth day regardless of the parents' religion. Naming ceremony materials are gathered before the eighth day and may include a kola nut (obi gidi in Yoruba), bitter kolas (Orogbo in Yoruba), salt (iye in Yoruba), honey (oyin in Yoruba), water (omi in Yoruba), ginger (atare in Yoruba), red palm oil (epo pupa in Yoruba), and fish (eja in Yoruba).

The name for the baby is decided on before the ceremony. It may be a family name, a religious name or a name associated with the time of birth. The actual ceremony begins in the early morning. Friends and relatives are seated around the naming materials to be used. The parents are wearing special clothes while the baby is wrapped in a piece of nice white cloth. The oldest male, usually a grandfather, gives a history of the mother's and father's families and then tells the name the parents have chosen. While doing this he touches each of the naming materials in turn, puts each one to the baby's lips and blesses the baby. He may take a piece of the bitter kola, put it to the baby's mouth and say, "This is bitter kola "orogbo". We pray that you live to see your old age, good health and prosperity to you, and may this kola drive the bitterness from your life." Next, he may use the honey saying, "This is honey 'oyin'. We pray your life will be as sweet as honey." After the speaker has finished with each of the naming materials each of the guests present will go to the baby, give it their own choice of names, bless the baby then join a festival of eating, drinking, dancing and singing.

Yoruba Girls Names

<u>Name</u>	<u>Pronunciation</u>	<u>Meaning</u>
Ayo	AH YO	Joy
Ayofemi	AH YO FEH MEE	Joy likes me
Ayodele	AH YO DAY LAY	Joy arrives at the house
Ayoluwa	AH YO LOO WAH	Joy of our people
Ayobunmi	AH YO BOO MEE	Joy is given to me
Bolade	BAW LAH DAY	Honor arrives
Bayo	BAH YO	Joy is found
Bolani Le	BAW LAH NEE HAY	The wealth of this house
Bunmi	BOO MEE	My gift or present
Dara	DAH RAH	Beautiful
Dayo	DAH YO	Joy arrives
Fela	GEH LAH	Love is saved
Femi	FEH MEE	Love me
Fola	FAW LAH	Respect
Folani	FAW LAH MEE	Respect and honor me
Folabu	FAW LAH BOO	Honor matures
Fayola	FAH YO LAH	Luck benefits honor
Funmi	FOO MEE	On my behalf (do things for me)
Folayan	FAW LAH YAHN	To walk in dignity
Ife	EE FEH	Love
Ifetayo	EE FEH TAYO	Love excels all
Mayo	MAH YO	We have joy
Olabunmi	AW LAH BOO MEE	Honor has rewarded me
Monifa	MO NEE FAH	I have my luck
Niyonu	NEE YO NOO	Compassionate, tender
Nilaja	NEE LAH JAH	Peaceful, friendly
Olubunmi	AW LOO BOO MEE	This highest gift is mine

YORUBA BOY'S NAMES

Adewole	AJ DAY WO LAY	The crown enters the house
Adeyemi	AH DAY YEH NEE	The crown becomes me
Adé	AH DAY	Crown
Adebayo	AH DAY BAH YO	Crown of joy
Oba	AW BAH	King
Obatala	AW BAH TAH YAY	King of the world
Obanjoko	AW BAHN JO KO	The king is enthroned
Obadele	AW BAH DAY LAY	The king arrives at the house
Obafemi	AW BAH FEH NEE	The king likes me
Balogun	BAH LO GOON	Warlord
Babafemi	BAH BAH FEH MEE	Father loves me
Babatunde	BAH BAH TOO DAY	Father has returned
Akinlana	AH KEEN LAH NAH	Valor is ordained
Akinyele	AH KEEN YAY LAH	Valor becomes this house
Akinsheye	AH KEEN SHAY YAY	Valor makes honor
Ola	AW LAH	Wealth, riches
Alanidan	AW LAH NEE YAHN	Honors surrounds me
Olamina	AW LAH MEE HAN	This is my wealth
Oladele	AW LAH DAY LAY	Honors, wealth arrive at my home
Olatunji	AW LAH TOON JEE	Honor awakens again
Olu	OH LOO	Highest among persons
Olugbala	OH LOOG BAH LAH	Savior of the people
Olumide	OH LOO MEE DAY	My lord arrives
Oluwa	OH LOO WAH	Our lord
Olumiji	OH LOO MEE JEE	My lord awakens
Abiodun	AH HEE OH DOON	(This is a name for a child born at a holiday or festive occasion)

IGBO GIRL'S NAMES

Chinyelu	God's gift
Tobechi	Praise God
Chibugo	God is the leader
Agbogho	A girl
Nneka	Mother is supreme
Echidina	Tomorrow is unknown
Iruka	The future is supreme
Ekwutosi	Do not speak ill of others
Nwakaku	The child is more important than wealth
Nwabaku	The child is wealth
Nwaku	The child of wealth
Adaku	The daughter of wealth
Onwudiwe	Death is wicked/cruel
Chinyereaka	God help me
Nwauka	The child of the church

IGBO BOY'S NAMES

Chukwma	God knows
Ikechukwu	God's power
Chinyere	God's gift
Ahamefula	Let my name not be lost
Anaechina	Let my family line cease not to exist
Igbokwe	By the grace of the Igbo
Uwakwe	By the grace of the people
Nwogo	Belonging to the inlaws
Echika	Tomorrow is supreme
Anyika	I am too strong for my enemies
Acholan	Do not provoke me
Ekwurube	Do not speak ill of others
Madukaego	A human being is more precious than money
Nwauba	The child of wealth
Onvuka	Death is supreme
Ikerionwu	No power can overcome death
Ese	Secular leader
Eseka	Ese is supreme

Igbo take their fathers' first name as their last name.

Activity 4: Marriage in Nigeria

Objective:

Students will be able to define polygamy, monogamy, brideprice, matrilineal and patrilineal. Students will also better understand the institution of marriage in Nigeria.

Materials:

1. Copy of Background Information for Activity 4
2. Two excerpts from One Man, One Wife by T.M. Aluko, Heinemann African Writers Series.
3. Translation from West African pidgin to English of the poem "One Wife For One Man" by Frank Aig-Imoukhuede

Procedure:

Individual copies should be made of the three readings. After teacher presents background information, a discussion should follow. Questions to be considered should include: "How does dating in Nigeria differ from dating in America? Why do Americans date many people before marriage? Is this an advantage or disadvantage once a couple is married? What is brideprice? What disadvantages and advantages are there in a polygamous marriage? How does divorce in America differ from divorce in Nigeria? Why were missionaries so opposed to polygamy?" Once the discussion has been completed the students should read each of the excerpts. Have the students react to the readings." Do you agree with the goals of the missionaries or Christian converts? How would you feel if someone associated with another religion (Hinduism or Islam) came to your city and tried to force the people to give up your traditional beliefs?"

Background Information for Activity 4: Marriage in Nigeria

In Nigeria marriage is an important occasion that ties two people and their families together. It can be a love match or the result of much preplanning on the part of the parents. Nigerians, generally, do not date as we Americans think of dating. In the United States a girl or a boy can date one person one month and another person the next month. This is an accepted practice. In Nigeria the reverse is true. Boys and girls go out in groups to movies or dances but not as 'dates'. To date someone usually leads to marriage. The courtship period can last a short time or a very long time. In some cultures a young girl could be promised to an older man who would bring presents to the girls' family over the years. Once the girl reaches a marriageable age the actual ceremony can take place.

or bridewealth

The giving of brideprice^{or bridewealth} is a common practice in Nigeria. Brideprice was thought by westerners to mean the man bought the woman, but this is

not true. The bridewealth has a symbolic value not a trade value. It is the ceremony that shows the coming alliance not only of two individuals but of two families. It is the first move to acquire the official approval of the woman's family. Once the bridewealth is given and accepted the man and the woman are officially engaged in the eyes of the community. The bridewealth is essentially a practice whereby the man tries to compensate his bride's family. It is also a symbol of appreciation for bringing up the woman who is going to be his wife and his children's mother. It may also show how much a man values his future bride. If he thinks she is an exceptional person, he may offer a large amount of money, cattle or other material to her family. The bridewealth also consists of presents for the wife-to-be. These presents are usually household utensils, valuable cloth and jewels. If a woman is a bad wife and does horrible things over an extended period of time the man may send her home and ask her family to return his brideprice. This has to be done if the man is justified in his complaints. If a man is a bad husband the wife may go home and he loses both the wife and the brideprice. If, after much time and talk a couple still does not get along, divorce may be the last resort.

Once a couple decides to be married the ceremony can be either a traditional one or a civil one or both. Some Nigerian couples today have given up the traditional ceremony in favor of one much like those here in the United States - bride dressed in white gown, attendants and the throwing of rice after the ceremony. But for those who do choose the traditional ceremony the customs vary with each cultural group, e.g. Yoruba or Ibo. Once a marriage takes place the couple decides where to live according to cultural custom. If a culture is a patrilineal society the couple will live near or with the man's family. If the society is a matrilineal one the couple will reside near or with the woman's family. Housing for this large extended family will be in a compound which consists of several houses built together in a small area.

Polygamy is another marriage practice found in Nigeria. Polygamy is when a man has more than one wife or a woman has more than one husband. The specific practice found in Nigeria is a man having more than one wife. This practice is misunderstood throughout the western world where monogamy, having only one spouse, is the common practice. Traditionally, taking more than one wife was a way of having more children, of extending the family line. It also served an economic purpose by providing more workers to work the family farm or business. When Christian missionaries went to Nigeria they told the people it was wrong to have more than one wife and began trying to change this practice. This led to many controversies between the people and the Church. Nigerians thought being allowed only one wife was very strange and so resisted the missionaries' efforts. Today, polygamy is still le 1 but less widely practiced. It has become too expensive to maintain more than one wife and a very large family.

Reading 1: The Christian Message
from Aluko, One Man, One Wife

For the simple lectern the preacher surveyed his congregation. They were ready to receive the Word. This he let them have, in his powerful emotional voice.

The Christian, lest they forgot, was a soldier fighting a life-long battle against the desires of the flesh, which were invariable in conflict with the things of the spirit. On this side of Jordan there could be no respite:

Christian seek not yet repose,
Hear thy guardian angel say,
Thou art in the midst of foes,
Watch and pray.

He enumerated the foes - their number was legion. He took them one by one. He dissected them; he analysed them. To each of them he made clear the stand of the Church, the duty of Christian men and women. No compromising under any circumstances whatsoever. No compromising of idols and trees. The one faith recognized the one living God, the other system a myriad of gods that were made by the hands of man or created by the one living God for the benefit of man, but not for the domination of man's soul. That soul was the Lord Jehovah's, for which man here on earth was but a custodian.

All the desires of the flesh were evil. They must be drastically repressed for a proper cultivation of spiritual attributes, which alone could secure eternal life. This was the way, the true way, the only way to salvation from the wrath to come.

He dwelt at length on the duties of Christian men to Christian women and of Christian women to Christian men. A true Christian man could have one, and only one wife, His Lord had none. 'For one Adam God created one Eve, not two,' he declared, holding up his Bible for his congregation to see his authority. The congregation were now completely under his spell. 'For one Abraham there was only one Sarah, not two. For one Isaac one Rebecca, not two Holy matrimony is a holy estate, not to be contemplated by any merely for the satisfying of the cravings of the flesh but for the fulfillment of God's purpose for man. Saint Paul enjoins husbands to love their wives. Up went the black Book again. The congregation nodded, and groaned, in conviction. The message was taking root. For this cause shall a man leave his father and mother and be joined to his wife (not wives) and they two (not three or four) shall be one flesh Polygamy is the scourge of the land. It poisons the bloodstream of our nation. Love between a Christian man and a Christian woman cannot admit of a third party save those issues with which God blesses their union. For that love to be true and fully reciprocal it can be directed towards only one person, not two or three The Christian home must be made safe and wholesome for children-God's own gift. For children cannot be brought up in the knowledge and fear of the Lord where they are daily exposed to the jealousy and machinations of a number of rival women for one husband . . . On these things the stand of the Church is clear. The sanctity of the home above all else. One man, one wife. One Christ, one Church.

Reading 2: One Man, One Wife
From Aluko, One Man, One Wife

Ma Sheyi had arrived back in the village of her birth late one night many years back. She had found her home with her husband at Idasa far too hot for a woman of her domineering tendencies. Her husband, who had three other wives, had chased her out with a hatchet, and had declared that he, there and then, renounced all interest in her, together with the child in her womb - and the refund of the bridal price to which he was entitled in respect of her.

Grandma Gbemi had accepted her prodigal daughter back to the little cottage from which she had originally set out on her unsuccessful matrimonial venture, and had made preparations for the coming of the baby.

One of the neighbors who had assisted at Sheyi's protracted labor was Joshua, long before he had been baptised. 'It is going to be a girl, I bet. And she will be my wife,' he had prophesied. The baby came. It was a girl, to whom her mother gave the name Adetoro: Peace settles round our crown.

As the child grew, Joshua's friendship with the mother and the grandmother grew in proportion. He brought little gifts to them - smoked meat, maize, and yams. 'They are for my fiancée,' he would say, as he stroked the lovely abundant hair on the head of the little girl on his knees. 'Your fiancée is growing,' Grandma Gbemi would say fondly. 'But you have a long, long way to go yet. She will be your wife. My head says Amen to that. My heart says Amen to it. And I will live to see the day. On this back of mine I will tend yours and her children.' 'There is no hurry, I can wait,' Joshua would say, lifting the girl in his powerful arms to the level of his nose. 'What do you say, little lady? Of course, we can wait, little lady?'

The little girl grew up and began to hear of the arrangements which had been made for her before she was born. She was thrilled. She was going to be Joshua's wife - the big farmer Joshua. She was the envy of her playmates.

Then Pastor David one day appeared in the village, and preached the Gospel of Christ to a curious crowd in the village square. Pastor David's seed had fallen on good soil. Joshua and his wife went to church, curious to know more about this modern religion. He took the name of Joshua, a man said to have been a great war leader somewhere far, far away. She took the name of Rebecca.

Then one day Joshua learnt at the Bible Class that to reach the highest level of perfection in this new religion of which he had become an elder he must have only one wife. No other one besides Rebecca. Sadness overtook him. What would he do with the small girl, Toro? Could he forego all his

care and expenses on her at that late stage? Besides, dare he face Ma Sheyi and Grandma Gbemi with the news that he no longer wanted their daughter? He prayed to his God for guidance. And sure enough, powerful guidance came from above. What he could not have for himself he would arrange to go to his eldest son, Jacob, who was seven years older than Toro. In this way Elder Joshua's Christianity was saved. Elder Joshua continued to be a prop of the village church society.

But now came that sudden decision from the boy, Jacob, at Ilorin, not to wait till Toro was marriageable before taking a wife. Once more Elder Joshua faced a crisis in his double capacity of Christian and father. Once more the girl Toro became vacant. Someone had got to marry her. Then the old thought again crossed Joshua's mind, momentarily. If his son, Jacob, would not marry Toro, why couldn't he marry her himself? Wouldn't he then be saving his face as well as the cares that he'd been lavishing on the girl for eight years.

'But wait a moment, thou offspring of fallen Adam' the still small voice within him whispered. 'Hast thou forgotten thy marriage vow? Rebecca is thy wife, thine only wife. Thou shalt forsake all others, and keep only unto Rebecca, so long as ye both shall live. Elder Joshua, remember that now and always.'

Joshua decided to abandon the idea of marrying the girl, Toro, and so save his Christianity. What to do with the girl eventually would no doubt be dictated by time. What he could not leave to time, however, was his responsibility for providing a wife for his eldest son, Jacob. As a father he was bound to make arrangements for the dowry and other things connected with it. Now that Jacob would not have Toro, Joshua was bound to seek for Jacob's pressing need. That was Elder Joshua's immediate problem.

Reading 3: For One Man One Wife by Frank Aig-Imoukhuede
Line by line translation from West African pidgin to English

I done try go to church, I done go for court.
I've tried the altar, I've tried the court-room.
Dem all day talk about di new culture
All both of them talk about is this "new culture."
Dem talk about equality, dem mention divorce.
They talk about "equality" and proclaim "divorce."
Dem holler am so-tay my ear nearly cut;
They shout it so much my ear-drums nearly burst:
One wife for one man.

My fader before my fader get him wife barku.
My father's father had plenty of wives.
E no' get equality palaver; he live well
He did all right without all this "equality" humbug.
For he be oga for im own house.
And he was the boss in his own house.
Bot dat time done pass before white man come wit im
But s'ince then the white man's come with this stuff about
One wife for one man.

Tell me how una woman no go make yonga
Tell me how a man can keep a woman from being bossy
Men'e know say na 'im only dey.
When she knows well she has no lawful rival.
Suppose say-make God no 'agree' 'e no born at all.
Suppose it is God's will she has no offspring at all.
A' tell you dat man bind dey craze way start
I tell you the man must've been crazy who suggested
One wife for one man.

Cus' tell me how one wife fir do one man?
Just tell me how one wife can be enough for a man?
How man go fit stay all time for him house,
What can make a man stay home all the time
For when belle done konnotu.
When his one wife is pregnant as she can be?
How many pickin, self, one woman fir born
After all, how many children can one woman bear
When there's just one wife for one man?

Suppose self, say na so-so woman your wife dey born;
Suppose your wife's womb houses only females;
Suppose your wife sabe book, no' sabe make chop;
Suppose your wife is educated and doesn't know how to cook;
Den, how you go tell man make 'e no go out
Then how can you tell a man not to run around -
Sake of dis divorce? Be, dis culture no way o!
Or he'll be threatened by divorce. Man, this "new culture" is awful:
Just one wife for one man!

Industry in Nigeria

Areas of Study:

World Geography, Career Education

Introduction:

The following activities should acquaint students with some of the industries found in Nigeria and some of the economic problems facing Nigeria. Students should also have a better understanding of the types of jobs available and needed in Nigeria.

Objective:

Students will be able to list five types of industries found in Nigeria, define "indigenisation", and evaluate the importance of oil and agriculture in Nigeria.

Materials:

1. Copy of Background Information
2. Handout listing industries and exports and imports.
3. Handout on Enterprises Promotion Decree.
4. Nigerian newspapers
5. Handouts of want ads cut from Nigerian newspapers

Procedure:

The teacher should read the background information on Nigerian industry. If further information reading is required a good book to use would be Modern Nigeria by Guy Arnold. Students should understand the importance of agriculture and oil and the vast changes resulting from the oil boom. Some thought-provoking questions include: "How would you cope if you ran a government or a business and suddenly had millions of dollars more than they had ever had? What kinds of things would you spend your money on? If you had to choose to finance only two projects which would you choose: a new hospital, a new fishery, a cement factory, an improved water system, a new college, low-interest housing, or an automotive plant?" Students should be able to justify their choices.

Next, discuss indigenisation. "How does it benefit Nigerians? Why should the Nigerian government be concerned with integrating indigenous

and foreign workers in certain industries?" (The teacher could point out that here in the United States many people are becoming concerned with the power and influence of foreign investors, e.g. Japanese Sony, Toyota, and Datsun, German Volkswagon and Audi.) While oil and agriculture are of primary importance, students should be aware that there are numerous other industries also vital to the Nigerian economy and people. (Share handout on Enterprise Promotion Decree.)

Now students can look at Nigerian newspapers and make a list of those industries in articles or advertisements that are applicable to the discussion. Next, have students read the want ads in the handouts to find out what types of occupations are available to a worker and what types of jobs are needed most. Finally, students should answer the following question: "Are Nigerian job openings different from those found in the U.S.? If so, how?"

Background Information:

Nigeria is a country that is currently undergoing many economic changes. The country is now relying less on agricultural products and more on industrial products as its major source of income. Until the 1970's agriculture was responsible for over 75% of all Nigeria's foreign exchange. Some of the crops exported were groundnuts, cocoa, and palm products. But since the early 1970's oil has taken first place. Today, there are more people working in agriculture than any other occupation but this is changing. The number of young people involved in farming is declining. There are several reasons for this. One of the most important is money. People can make more money working in industries in the cities than they can in farming. Consequently, there are many people moving from the rural areas to the urban areas. It is expensive to run a successful farm; fertilizer, packaging and transportation are all very costly.

Nigeria used to grow enough food for her own people and still be able to export. Now she cannot feed her own people and must import food. In order to stop the decline in agricultural productivity the government has initiated a plan of incentives to lure people back into farming. Low-interest loans, guaranteed prices, and promises of better roads are now being offered to farmers. If the plan to attract new farmers is to succeed then new and better improvements are still needed. Better water systems, electrification, and inexpensive farm machines are just a few.

Oil has become very important in Nigeria for it has enabled the country to make many changes and improvements. By 1974 oil was responsible for 50% of the governments revenue and 80% of foreign money. Oil production had increased to over 2.4 million barrels per day but in 1975 the world recession forced oil companies to cut down production because they could not find enough markets to sell the oil. All this oil has meant a lot of money for Nigeria and now oil is financing many major improvement plans set up by the government. Free primary education is now available to all Nigerian children as a result of the oil boom. The government incentives

plan for farmers is backed by oil money as are other developments. Systems of transportation and communication are being improved, better housing is being built, more universities are opening, existing industries, such as coal or cement, are being revitalized. Unfortunately, the oil is not limitless and it will run out eventually, maybe in 20 years or maybe not for 35 years. So Nigeria is trying to build as best it can and prepare for the time when agriculture, again, replaces oil as the major industry.

While agriculture and oil are important, they are by no means the only industries found in Nigeria. The cloth industry is and always has been a successful one. But in recent years the competition from foreign industries has become too great and as a result the government has placed an embargo on all foreign cloth. This has helped to rebuild the industry by insuring a market for Nigerian cloth. Other growing industries include mining, construction, fishing, shipping, and sales.

An important step in Nigeria's industrial growth has included a plan for indigenisation. This means to have not only Nigerian workers in an industry but also Nigerian management and owners. Many industries were previously owned and worked by foreign interests (Shell Oil) but now, according to a government plan, indigenisation is taking place. This is important because now Nigerians are working for themselves and can use the experience as a basis for new growth.

Handout 1: Industries in Nigeria

1. Industries, factories and companies in Nigeria such as:

Petroleum oil and gas	Advertising
Agriculture	Banking
Mining	Construction
Fishing	Consulting
Small scale industries and companies	Insurance
Food	Pharmaceuticals and cosmetics
Sugar	Processing and manufacturing
Beer and soft drinks	Telecommunications and power
Coal	Soap
Housing	Cigarettes
Automobile	Margarine
Nigerian National Shipping Line	Groundnut oil
Glass and bottle manufacturing	Meat and cake
Transportation	Concentrated fruit juices
Iron and steel	Cement and ceramic
Canned food	Bicycles
Metal containers	Electrical goods
Textiles	Sewing machines
Assemblies of motor vehicles	

2. Nigeria's exports to the other countries, especially the United States. Some of the major exports are as follows:

Crude petroleum oil (which dominates Nigeria's exports to the United States, accounting for about 98% of total exports to the U.S.).

Cocoa beans	Tin metal
Sheep and goat skin	Hides and skins
Ginger	Palm kernels
Coffee	Palm oil
Palm kernel oil	Rubber
Timber and plywood	Groundnuts
Cotton	

3. The major export items to Nigeria by other countries, especially the United States. Some of them are as follows:

Machinery	Oils and fats
Transport equipment	Rice
Iron and steel sheets	Sugar
Food grains	Milk
Beverages	Beer and stout
Tobacco	Non-alcoholic drinks
Communication equipment	Other miscellaneous manufactured goods
Chemical goods	

ENTERPRISES PROMOTION DECREE

The Nigerian Enterprises Promotion Decree, 1977 has been published. Under the Decree, all enterprises in Nigeria are classified into three categories.

Schedule 1 consists of enterprises exclusively reserved for Nigerians; Schedule 2 consists of enterprises in respect of which 60 percent of the equity must be owned by Nigerians.

The third category lists enterprises in respect of which 40 percent of the equity must be owned by Nigerians.

Below are the full lists of the three schedules:

Schedule 1 Enterprises Exclusively Reserved For Nigerians

1. Advertising and public relations business.
2. All aspects of paid betting business and lotteries.
3. Assembly of radios, radiograms, record changers, television sets, tape recorders and other electric domestic appliances not combined with manufacture of components.
4. Blending and bottling of alcoholic drinks.
5. Blocks and ordinary tile manufacture for building and construction works.
6. Bread and cake making.
7. Candle manufacture.
8. Casinos and gaming centres.
9. Cinema and other places of entertainment.
10. Commercial transportation (wet and dry cargo and fuel).
11. Commission agents.
12. Departmental stores and supermarkets having an annual turnover of less than N2,000,000.

13. Distribution agencies excluding motor vehicles, machinery and equipment and spare parts.
14. Electrical repair shops other than repair shops associated with distribution of electrical goods.
15. Establishments specialising in the repair of watches, clocks and jewellery, including imitation jewellery for the general public.
16. Estate agency.
17. Film distribution (including cinema films).
18. Garment manufacture.
19. Hairdressing.
20. Ice-cream making when not associated with the manufacture of other dairy products.
21. Importing and exporting.
22. Laundry and dry-cleaning.
23. Manufacturer's representatives.
24. Manufacture of jewellery and related articles, including imitation jewellery.
25. Manufacture of suitcases, briefcases, hand-bags, purses, wallets, portfolios and shopping bags.
26. Municipal bus services and taxis.
27. Newspaper publishing and printing.
28. Office cleaning.
29. Passenger bus services of any kind.
30. Poultry farming.
31. Printing of stationery (when not associated with printing of books).
32. Protective agencies.
33. Radio and television broadcasting.
34. Retail trade (except by or within departmental stores and supermarkets).
35. Rice milling.
36. Single manufacture.
37. Sieve-cleaning and shorthauling.
38. Tye retreading.
39. Travel agencies.
40. Wholesale distribution of local manufactures and other locally produced goods.

Schedule 2

Enterprises in Respect of Which Nigerians Must Have Majority Interest

1. Banking-commercial, merchant and development banking.
2. Basic iron and steel manufacture.
3. Beer brewing.
4. Boat building.
5. Bottling of soft drinks.
6. Business services other than machinery and equipment rental and leasing) such as business management and consulting services, fashion designing.
7. Clearing and forwarding agencies.
8. Canning and preserving of fruits and vegetables.
9. Coastal and inland waterways shipping.
10. Construction industry.
11. Departmental stores and supermarkets having annual turnover of not less than N2,000,000.
12. Distribution agencies for machines and technical equipment.
13. Distribution and servicing of motor vehicles, tractors and spare parts thereof or similar objects.
14. Fish and shrimp trawling and processing.
15. Fertilizer production.
16. Grain mill products except rice milling.
17. Industrial cleaning.
18. Insecticides, pesticides and fungicides.
19. Internal air transport (scheduled and charter services).
20. Insurance — all classes.
21. Lightering.
22. Manufacture of bicycles.
23. Manufacture of biscuits and similar dry bakery products.
24. Manufacture of cement.

NIGERIAN BROADCASTING CORPORATION

Applications are invited from suitably qualified candidates for the following posts:

- (a) ACCOUNTANT GRADE I
- (b) ACCOUNTANT GRADE II
- (c) STORES OFFICER
- (d) EXECUTIVE OFFICER (ACCOUNTS)
- (e) SENIOR ACCOUNTS CLERK
- (f) SENIOR STORES CLERK

QUALIFICATIONS AND EXPERIENCE

- (a) Membership of recognised Professional Accounting bodies.
- (b) A University Degree in Accountancy plus three years post qualification experience.
- (c) A University Degree in Accountancy or C.I.S.
- (d) Diploma/Membership of the Institute of Purchasing and Supplies.
- (e) West African School Certificate plus at least seven years experience in stores duties in reputable organisation.
- (f) I. R. R. D. or W. A. S. C. plus at least six years Accountancy experience.
- (g) A pass in any part of a recognised Professional Accounting Examination plus three years experience.
- (h) West African School Certificate or equivalent with passes in English Language and Mathematics with 2 years stores experience or B. S. A. Intermediate book keeping plus two years accounting experience.
- (i) West African School Certificate or equivalent with passes in English Language and Mathematics with two years experience in stores duties in a reputable organisation.

SALARIES

- (a) Accountant Grade I Grade Level 09 Ls. N1,540 — N1,540 per annum
- (b) Accountant Grade II — Grade Level 08 Ls. N1,264 — N1,162 per annum
- (c) Stores Officer Grade Level 08 Ls. N1,264 — N1,164 per annum
- (d) Executive Officer (Accounts) Grade Level 07 Ls. N1,496 — N1,216 per annum
- (e) Senior Accounts Clerk Grade Level 05 Ls. N1,140 — N1,122 per annum
- (f) Senior Stores Clerk Grade Level 05 Ls. N1,140 — N1,122 per annum

METHOD OF APPLICATION

Applications accompanied by photograph (not essential) should be submitted on the Corporation's application form and forwarded through the appropriate Head of Division to the Controller of Personnel, Nigerian Broadcasting Corporation, Broadcasting House, 100, Lagos, to reach this office not later than 28th April, 1971. Information for which no space is available in the application form should be entered on a separate sheet.



LAGOS UNIVERSITY TEACHING HOSPITAL

VACANCY FOR THE POST OF DEPUTY MEDICAL RECORDS OFFICER

Applications are invited from suitably qualified candidates for the above mentioned post.

QUALIFICATION:

Candidates should possess the A.M.R. Diploma or equivalent, and should have had at least 3 years post-qualification experience in Medical Records duties preferably in a Teaching Hospital. Candidates who hold the A.H.A. Diploma and can show evidence of their interest in Medical Records as a career may also apply.

DUTIES:

The successful candidate is to assist the Medical Records Officer in the co-ordination and maintenance of good medical records in the hospital.

SALARY:

N4,530.00 — N5,340.00 per annum
(Grade Level 09)

The post is pensionable and appointment will be on probation for an initial period of two years.

Conditions of service are similar to those obtaining in the Federal Public Service.

METHOD OF APPLICATION:

Application forms are obtainable from the Director of Administration, Lagos University Teaching Hospital, Private Mail Bag 12003, Lagos, to whom completed forms should be returned not later than 30th April, 1977.

Only applications of candidates selected for interview will be acknowledged.

UNIVERSITY OF IBADAN

VACANCIES

ACADEMIC STAFF

Applications are invited from suitably qualified persons for the following posts:

1. Department of Arabic and Islamic Studies:
Senior Lecturer in Islamic Studies.

Applicants should be well qualified in the twin areas of Arabic and Islamic Studies but with greater stress on Islamic Studies (that is: Islamic Thought, Islamic Philosophy, Islamic Law, Theology and Mysticism). A Ph.D. degree in the field and a high level of competence in the use of primary Arabic sources both in printed or manuscript form, and a considerable university teaching experience in the field are highly desirable.

2. Department of Statistics:
Lecturer Grade II

Applicants should have a Ph.D. degree in Statistics or an allied discipline. Applicants with lower qualification such as Masters degree with some teaching/research experience may be considered.

3. Department of Mathematics:
 (a) Senior Lecturer
 (b) Lecturers (3 positions)
 (c) Graduate Assistant

For (a), applicants should possess the Ph.D. degree in Mathematics. Post doctoral research and teaching experience at University level is essential. Preference will be given to Applied Mathematicians with research interest in Physical/Biological problems, but applicants in Pure Mathematics would also be considered.

Applicants must be able to teach a variety of undergraduate/graduate courses and initiate and supervise work in their areas of studies.

For (b), applicants should normally possess the Ph.D. degree in Mathematics from a recognised University. The area of research specialisation is open but applicants must be able and prepared to teach undergraduate/graduate courses in Pure and Applied Mathematics.

For (c), applicants should possess second class upper degree. Those with second class lower will be considered only if they have been offered admission as postgraduate students of the University. Appointment will be for one year initially but renewable. Fringe benefits include housing and car allowances.

4. Virus Research Laboratory:
Senior Research Fellow/Senior Lecturer

Candidates must be university graduates with either M.B.,B.S. (or equivalent) or D.V.M., or Ph.D. and should have some experience in Virology. Candidates with M.B.,B.S. should be registered to practise medicine in Nigeria. The successful candidate will be expected to carry out research and/or clinical work in Virus Research Laboratory. Other duties may include field trips and epidemiological surveys in several parts of Nigeria. A minimum of three years experience in immunology and methodology of viruses will be an advantage.

5. Department of Religious Studies:
Senior Lecturers (2 positions)

Applicants must possess Doctorate Degrees and must have had many years of teaching experience in a university and be able to teach at the undergraduate level and supervise graduate students in the following fields: (a) Biblical and Historical Theology, (b) Phenomenology and History of Religion.

6. Department of Medicine:
 (a) Senior Lecturer
 (b) Lecturer Grade I (3 positions)

For the posts of Senior Lecturer and Lecturer, applicants must have postgraduate professional qualifications in Medicine. Acquisition of a postgraduate research degree would be an advantage. Applicants must have had postgraduate experience in any of the following

VACANCY

Application are invited from suitably qualified candidates to fill the vacant position of Northern Area Superintendent in our Northern Area Office in Kaduna.

Qualifications & Experience:

- (a) A.C.I.I. with at least 5 years post-qualification experience, most of which should be on Insurance Sales, or
- (b) West African School Certificate or equivalent with at least eight years practical experience of insurance underwriting and sales. Working knowledge of Hausa language, not essential, but could be an advantage.

Duties:

The successful applicant would be responsible for the administration and improvement of production of the entire Northern Area Sales and shall report directly to the Assistant General Manager (Marketing) at the Head Office.

Salary & Fringe Benefits

Remuneration are very attractive but negotiable, depending on qualifications and on-the-job experience.

Method of Application

Hand written applications stating full details of name, age, marital status, relevant qualifications and experience should be forwarded with photocopies of credentials to reach:

The Managing Director,
Great Nigeria Insurance Company Ltd.
39/41, Martins Street,
P. O. Box 2314,
Lagos.

not later than 10th July, 1972.

NIGERIAN STEEL DEVELOPMENT AUTHORITY VACANCIES

Applications are invited from suitably qualified candidates for the following posts in the Nigerian Steel Development Authority:

- i Senior Stores Officer
- ii Higher Stores Officer
- iii Stores Officer
- iv Assistant Stores Officer

QUALIFICATION AND EXPERIENCE:

- i Finals and Corporate Membership of Institute of Purchasing and Supply or Higher National Diploma with minimum of 7 years experience 3 of which must be in highly responsible position.
- ii As for (i) above but with minimum of 5 years experience.
- iii Finals of the Institute of Purchasing and Supply or Parts I and II of the examination of any of the Accounting Bodies.
- iv Intermediate of the Institute of Purchasing and Supply or West African School Certificate with considerable years of experience in the Stores

SALARIES: Salaries are attractive and depend on experience.

METHOD OF APPLICATION: Applications in the applicants' own handwriting should be forwarded to:

The Secretary
Nigerian Steel Development Authority
P. M. B. 12015
122/146 Broad Street
Lagos

to reach him not later than 28th April 1977.
Only applications of candidates called for interview will be acknowledged.

VACANCY

A large Italian Company is seeking for cook who knows how to cook very well Italian kitchen.

Salary depends on experience. For more details contact

Mr. FANTINI TIZIANO
Sadelmi Cogepi,
27 Mando Road, P.O. Box 515,
KADUNA.